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WEEKLY REVIEW.

—The fair on the Esplanade was continued till Monday, the illuminations being repeated night after night. On Saturday, a treat was given to all the school-children in Bombay, and it is said that 18,000 children availed themselves of the invitation. It would not be surprising if some degree of confusion had shown itself in such a gathering, but on the whole the end appears to have been attained, as the papers say that all went off without a hitch. (The *Dnyanodaya* speaks in a different strain.) The feasting was followed by sports. Their Excellencies Lord and Lady Reay visited the scene. The day will doubtless be remembered a half century hence by some of the boys and girls that took part in this Jubilee treat. One of the oldest inhabitants of Bombay is Mr. Lodge, well known to many of our readers and greatly respected by all who knew him. It is 58 years since he came to India. He was 6 years old when the Jubilee of George the Third was celebrated in 1810. He looks forward to the Jubilee spoken of in Rev. 19, the marriage-supper of the Lamb.

—Dr. Bhandarkar, in the paper read by him before the Bombay Asiatic Society, concerning his visit to Europe last year to attend the Congress of Orientalists, said that "all he saw in Europe deepened the impression that the Natives of India were on the whole an inferior race to Englishmen." We agree with him in the opinion that "it was an act of Divine Providence that the English alone of the different European Powers that came for the Empire of India should have succeeded." But we are not sure that the Natives of India are as a race inferior to Englishmen. It is possible that what he attributes to racial distinction may be due to other causes. When we look carefully into the history of England we find a wonderful conglomeration of races and tribes, Picts, Druids, Caledonians, Celts, Britons, Romans, Gauls, Danes, Angles, Saxons, Normans and what not, such a mixture and a miscegenation as could not be easily matched in the chronicles of another nation. If we find in modern times a love of liberty and of justice, with courage and the power of endurance, the question remains whether these are not rather to be ascribed to certain felicities in the Providential nurture of the nation, and especially to a religion that condemns idolatry and brings the worshipper into filial relation with Him who became manifest in Christ for the redemption of humanity, a religion that teaches each man to love every other man, and deny himself for the sake of others. The Hindoos, the Arian races of India, certainly are by no means wanting in intellectuality. Many have been surprised to see the progress made by Native scholars in the schools of India; up to a certain age they quite hold their own with English boys; though this success is not as a rule maintained as they get older. We believe that Caste and an unsuitable religion, with early marriage, have to do with this repression.

—The following paragraph from the *Indian Churchman* is suggestive. The High Church party begin to look hopefully upon the Evangelicals. They rejoice in certain indications of progress. We would the progress were in another direction:—

"Much as we admire the staunch Churchmanship of the *Church Times*, we cannot help thinking that it is apt at times to be a trifle too hard upon the Low Church party. The following from a very recent issue will illustrate what we mean. "It is the peculiar sin of the Low Church party to have striven with fang and claw to prevent any improvement from being made, to keep things in the old, bad, godless fashion." We are indisposed to agree with this, for the attitude of the Low Church party as a whole during the last few years has undergone a radical change in many points and has so far improved that much of what its ancestors would have hotly denounced as "popery" is now openly advocated as promotive of simple decency and order. That this is entirely due to the influences of the Great Catholic revival goes without saying.

—Miss Allcard has failed to obtain restitution of the fortune which she made over to a Sisterhood. The *Rock* thinks this decision is in accordance with common sense. Miss Allcard might, however, plead that what she learned in the Sisterhood took her to the Church of Rome. The latter is not disposed to abandon the contest for this money. The case is to be appealed.

—The Primary Charge of the Archbishop of Dublin, recently published, contains some information regarding the effect of Disestablishment upon the Church of Ireland, that might well allay the fears of those who have such a horror of this word in connection with the Church of England. "As regards soundness in the faith and unity among ourselves, our Church may now, thank God, compare with any church in Christendom," says the Archbishop. If such are the results, what a pity that the Church of England has not participated in the disestablishment of the sister Church. For, as regards these things, sound faith and unity, the recent history of the Anglican Church has been far from satisfactory. It is certain that unity, apart from soundness of faith, is loss rather than gain; and soundness of faith without unity, implies that there are elements antagonistic to the truth. A portion of the Church of England will have unity only a Sacramentarian basis, and this party are rejoicing in the advances made towards a Rome-like unity, while the Evangelical party act more on the defensive than on the aggressive line. The Archbishop of Dublin submits these proofs of progress in his diocese:—

In the ten years preceding Archbishop Trench's appointment 12,804 persons were confirmed, that is, on an average, 1,280 per annum. In the ten years which followed, the numbers had risen to 15,372, giving an average of 1,530. In the second year of the present Archbishop's tenure of office (1886) he has confirmed 2,126 persons. There has also been an increased attendance at the Holy Communion at Christmas and Easter of 1,242 above the average of the ten preceding years. The liberality of the members has also risen to the occasion, especially in providing residences for the clergy for in 1864 there were only seventy-five, whereas in 1881 ninety-four had been built.

Now these are just the fruits which we expected to follow the abolition of the dependence of the Church upon the State, in Ireland or elsewhere. We remember well how much annoyed some good Churchmen were with us, twenty years ago, for maintaining that it would be to the advantage of the Church to be loosed from the State. We insisted that when the Established Church should have no other reliance than Christ and the people of Christ, she would have ampler means at her disposal than were secured to her by her alliance with the State. The sticklers for Establishment seem utterly unable to understand that any one can oppose the Establishment, except from unworthy motives, and we remember to have been told that we were out of court in this matter for the very reason that we sympathized with dissent. For our part we are sure that the Church of England has just as sincere well-wishers among those who disapprove of the State alliance, as among High Churchmen themselves. It cannot be denied that Nonconformists have given good proof of their sincerity, in days when it cost much to take up this position. At this very day people in Wales are having their goods distrained because they are unable or unwilling to pay tithes to a Church which they believed to be in this respect on an unscriptural basis. Can they to whom the Gospel of the grace of God has been committed, afford to put such a stumbling-block in the way of their fellow-men?

—The Census gives to Paris and its suburbs 2,961,000 inhabitants, in round numbers three millions. France has 38,000,000.

—The Rev. L. R Janney left on the 22nd, with his family, for America, by sailing ship round the Cape, believing that the long sea-voyage would be best fitted to recruit his health and that of Mrs. J. It is more than ten years since Mr. J. came to India, joining the S. I. Conference of the M. E. Church. His principal stations have been Jubbulpore, Calcutta, Kurrachee and Egutpoorra.

—Mr. Geo. Carroll, whose case was stated by us last August, having completed his sentence of six months of rigorous imprisonment, was brought up before Mr. Dosabhoy Framjee on Tuesday last, and as no one was prepared to furnish security for

his behaviour, he was recommitted to prison for six months more. The reason why no one would become security for him is that his friends are one and all persuaded that he is not sane. It was very painful to hear his own account of what he had suffered in the gaol. As the authorities regarded him as sane, they doubtless felt justified in using such rigour towards him as is shown to contumacious prisoners. Those who believe him to be insane, can only deplore the treatment to which he has been subjected. No one has had more to do with him for some years past than the writer of this, and it is impossible for him to put any other construction upon his conduct than that he is *non compos mentis*. He expressed a great horror for re-imprisonment under the former conditions, but happily he is now placed on the civil instead of the criminal side of the gaol. We beg of our readers to pray that he may be brought to a healthy condition of mind. Some people seem to have strange ideas of what constitutes insanity. The fact that Mr. Carroll had in prison written a letter to the lady whom he had pestered with his attentions, was mentioned as a proof that he was not insane! We are glad to find a reference to this case in the *Times of India*. Our contemporary say :—

"It is, at all events, a case for a board of medical inquiry, for, if Carroll is insane he should be sent to the asylum, instead of being remanded, as he has been, to the House of Correction for another six months. The young lady ought, of course, to be protected from further persecution, and from the nature of the case little sympathy can be expected for the prisoner. But, if he is really out of his mind, he should be given such a chance of recovery as is to be found in the watchful care of the specialists of the Colaba Asylum."

—According to Sir W. W. Hunter, "the Roman Catholic priests (in India) deny themselves the comforts considered necessaries for Europeans in India. In many districts they live the frugal and abstemious life of the natives, and their influence reaches deep into the social life of the communities among whom they dwell." If this is the case, a measure of reproach must attach to Protestant missionaries who are unwilling to exercise a similar frugality and self-denial. Why should it be that they whose great concern is to honour the Scriptures and honestly interpret them to their fellows, should allow themselves to be surpassed in obedience to the directions given by the Master to missionaries, by those whose paramount concern is not that? It is true that this disregard of comfort is found in connection with systems of heathenism, and is practised as a kind of righteousness, and a means of spiritual self-exaltation; but we know not that this is a sufficient reason for neglecting the instructions of the book and the example of the Master who, "though he was rich yet for our sakes became poor, that we through his poverty might be made rich." With regard to Roman Catholic priests in this country, the great majority of those who come to this country are engaged in education. We do not remember to have seen a Roman Catholic missionary preaching to the Natives. Those who live among the people, live among their own people, and confine their ministrations mainly to them.

—"The Latter House of Israel" is the name assumed by a new sect that has lately sprung up in England, and which is said to number 100 persons. They claim to belong to the 144,000 sealed ones of Rev. 7, who are to be saved from death and enjoy the first resurrection. They are building a great temple at Chatham. A great shock has been given to their faith (or credulity) by the death of their leader. Almost every day we hear of the up-springing of some sect, eager to fulfil prophecy before the time and without a right understanding of its meaning.

—We regret to say that Mrs. Tucker, wife of Commissioner Tucker of the Salvation Army, passed away last Sunday, about midnight. Since our previous reference to her illness, hopes were entertained of her recovery for some days, but of late the probabilities of a fatal termination returned. She was buried on Monday evening, Rev. Dr. Stone officiating. Her husband did not reach Bombay till the following morning. We have a note from him written on the 23rd inst., from which we take the liberty of extracting the following :—

"It has been a sore trial to me to be away at such a time. Yet I am thankful to have such a cheering account from those who were with her during her last hours.

"I should have liked to have seen you but am starting for Gujarat this evening, and am very busy meanwhile with her papers.

"I was anxious to make some explanation with regard to the para. in your paper as to her illness. 1. She has not been supported from the funds of the Army at all, but from outside sources. 2. She has always had sufficient for her support and has never required to starve herself. 3. She has always eaten European and not Native food. I strongly dissuaded her from the latter on account of her health. 4. At the same time her appetite for years past has been so delicate that she would often turn away from the best loaded tables. I trust you will see therefore that the Army has not in any way been the cause of her illness. Starvation has not been and is not one of our principles. She suffered in this way before I joined the Army.

"She was herself going to write you some explanation in the matter, but considering her extreme state of exhaustion Col. Taylor dissuaded her from doing so. I feel sure that you must have misunderstood her, or that her mind must have been wandering at the time.

"It has been a terrible blow to me. I was at Raichur when the telegram reached me announcing her death."

We did not understand Mrs. Tucker to be reflecting upon the Army or upon any person, not even herself, when she spoke of her disease as having been brought on by long-continued semi-starvation. It is well known that she was not a member of the Salvation Army, and that she conformed as she did to the ideas or principles current among them from no outward pressure, but *sua sponte*. As an illustration of the way in which she sometimes forgot to eat when engaged in the Lord's work, she mentioned an instance when, at the close of a day, seeing her look fatigued, a friend proposed to give her a cup of tea and she only then remembered that she had eaten nothing that day. Many have been more impressed by the readiness of Mrs. Tucker to leave the social sphere in which she had moved and go so far and so cordially with her husband in his self-humiliation, than with the example set by Commissioner Tucker himself.

—Elsewhere will be found a notice of a meeting in connection with the Young Women's Christian Association of Bombay. In this connection we take from a New York paper some account of the building which a similar Association there has just taken possession of, at 7 East Fifteenth St.

"The new structure is of brick, with terra cotta trimmings, and is six stories high. It cost $125,000, and through the liberality of Mr. Astor, Mrs. Elliott F. Shepard, and others, there is no indebtedness upon it. The sixth, fifth, and fourth floors are devoted to art, stenography, typewriting, commercial arithmetic, book-keeping, writing, modelling in clay, applied designing, machine and hand-sewing, cutting and fitting, and choir music. The library on the second floor contains 10,000 volumes, and as one of the Executive Committee suggestively remarked, the room is capable of holding 50,000 volumes. The parlours are very tasteful and attractive.

"The Association has been in existence for fifteen years. Its aim is to enable young women to support themselves. The number of applicants has of late been some 1,500 annually, with the number of employers and the number of positions secured nearly as large. The employment bureau is free, as also is instruction. The young women supply their own material used in the classes. The number of active members of the Association is 180."

—It is matter of thankfulness that the Jubilee celebrations throughout India, "were singularly free from accidents."

—Omnipresence. The omnipresence of God is the subject of one of the most sublime compositions, the 139th Psalm. Almost all men will admit that abstractly considered, the Deity must be recognized as every where; but practically, so little are they affected by this truth, that they hesitate not to commit abominations in the sight of God that they would not for the world commit in the sight of the meanest of their fellowmen. All over the world we find men more awed by the supposed presence of God in some wretched idol, than by his omnipresence. It is only when the heart has been won to God and delivered from the thraldem of sin, that it can delight in the assurance of God's abiding presence. To one who is unreconciled to God, yet enlightened concerning sin, the thought of his omnipresence is harrowing beyond expression. Whither shall I go from thy Spirit? and whither shall I flee from thy presence? How great a mistake was that of Jonah when he fancied that he would find relief by fleeing to Tarshish. God is present in all his perfections, with all his resources, in every place, with every creature.

—Connected with the Missions of the C. M. S in S. India, there are 28 European missionaries 93 Native-clergymen, and 7 English lay-agents. The Society has opened a Theological School in Madras, for the purpose of training educated young men for the ministry.

—On Wednesday last there was a great earthquake in the South of France and North of Italy, the region of country between the Alps and the Mediterranean. It was specially alarming at Nice. Whole villages are said to have been swallowed up, and 1,500 persons are said to have lost their lives.

—Miss Rainy, daughter of the well-known minister of the Free Church of Scotland, having spent three or four months in visiting all the Mission stations of that body in India, with special reference to the Girls' Schools, left yesterday for Scotland again. She was present on Thursday at the Annual gathering of the Girls' Schools of Bombay

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supported by the Free Church. She addressed the friends who were present and told them of the satisfaction with which she had inspected the schools carried on in various parts of India, and her recognition of the progress that had been made in them. It was the Jubilee of the Society with which she was and had been for many years connected, for the instruction of the females of India. She afterwards distributed the prizes to the girls of the two vernacular schools in Ambrolie and Girgaum. The number of girls in these two schools was 285.

—The Rev. R. Stothert and family have left for a visit to Europe, expecting to return in six months.

—We notice with regret the death of the Rev. W. Macfarlane, Senior Missionary of the Church of Scotland in India. He arrived in 1865 and has been stationed in Gya, Darjeeling and Calcutta. He died at Darjeeling. Since las year he has been connected with the Scottish Universities Mission.

—The *Kaukab-i-Hind*, in an interesting account of a visit to Madras, estimates the Native Christians of Madras at 7,000. Is not this a mistake?

—We hope next week to print the Conference Sermon of Rev. J. M. Thoburn, jr.

BOUNDARY COMMISSION

OF THE INDIA CONFERENCES OF THE M. E. CHURCH.

This Commission met in Bombay on February 18, Bishop Ninde presiding. "North India" was represented by Revs. Scott (T. J.), Parker, Waugh, Johnson, Craven, Mansell, Fieldbrave, Badley, Bare, Knowles and Neeld; "South India" by Revs. Osborne, Robinson, Bowen, Hard. Rudisill, Thoburn (J. M. Jr.) Fox, Jacobs, Stone (J. S). It was moved that Revds. Hard and Bare, the secretaries of the Central Conference, be elected secretaries of the Commission, which had powers entirely independent of the Central Conference, though for convenience the Conferences had appointed their ministerial delegates to the Central Conference to be the Commissioners. It was unanimously resolved that there shall be three Conferences.

As Secretary of the Boundary Commission of the Methodist Episcopal Conferences in India, I certify that the accompanying is a true extract from its proceedings on the 18th of February, 1887. C. P. Hard, Secretary. (Address, Ajmere, Rajputana).

1. "The North India Conference" shall consist of the North-West Provinces and Oude, excepting the districts of Saharanpur and Dehra Dun and the Allahabad English Church.

2. "The South India Conference" shall consist of Scinde, Guzerat, the Bombay Presidency and all of Peninsular India south and west of a line shown from Burhanpur, C. P., to Jabalpur, not including them, thence east to Bengal, and along its southwest border to the Bay of Bengal.

3. "The Bengal Conference" shall consist of Bengal and the portions of India not included by the North and South India Conferences, together with Burma and the Straits Settlement.

I concur in the above action of the Boundary Commission.

(Signed.) W. X. Ninde.

REVISED LIST OF APPOINTMENTS OF THE M E CHURCH IN INDIA.

Bengal Conference,

Ajmere District—C P Hard, P E
Ajmere, C P Hard.
Burhanpore, A S E Vardon, one to be supplied.
Jubbulpore, A G Creamer.
Khandwa Mission, J D Webb, J Samuel.
Mhow and Railway circuit, T E F Morton.
L R Janney, sup., on leave in America.
Burmah District—W F Oldham, P E.
Rangoon, English Church, S P Long.
Burmese Mission, R W Munson.
Seamen's Mission, To be supplied
Tamil and Telegu Mission To be supplied.
Singapore: English Church and Chinese Mission, W F Oldham, George A Bond.
Toungoo. To be supplied.
Miss E H Warner, and Miss J Wisner, Rangoon Girls' School, W F M S.
Calcutta District—J M Thoburn, Jr P E
Asansole, To be supplied.
Calcutta: Bengali Mission, Calcutta and Pakaur circuit, J P Meik. S N Das, R Allen.
English Church, J M Thoburn, jr.
Hindustani Mission, F J Blewitt.
Seamen's Mission and Hastings, C M Miller, M Tindale
J. M. Thoburn, Agent Calcutta Boys' School, Mem, English Ch Q Conference
W. A. Carroll, Principal Calcutta Boys' School, Member English Ch Q Conference.
Miss M C Hedrick, Calcutta Girls' School, W F M S
Mussoorie District—D Osborne, P E
Allahabad English Church, F D Newhouse
Lahore, E Jeffries
Hindustani Mission, C H Plomer
Mussoorie, D Osborne
Mussoorie and Rajpore Mission, To be supplied.
Roorki, C W DeSouza
Umritsur, A Gilruth
E S Busby, Head Master Philander Smith Institute, Member of Mussooric Qr Conference

South India Conference.

Bombay District—J E Robinson, P E
Baroda, To be supplied
Bombay: East Bombay Mission, G Bowen, A W Prantch
Fort, C R Thoburn, Fort-Colaba Mission, To be supplied
Grant Road, J S Stone
Marathi and Hindustani Mission, W W Bruere
Mazagon, To be supplied
Seamen's Rest, To be supplied
Egutpoora, W E Robbins, D Khundajee
Julgaum, To be supplied
Kampti Mission, W H Stephens
Karachi, G K Gilder
Seamen's Mission, To be supplied
Lanowli, To be supplied
Nagpore and Bhusawal, To be supplied
Poona, D O Fox,
Marathi Mission, To be supplied
W E L Clarke, Head Master Poona School, Member of Poona Qr. Conference
Ira A Richards, sup. on leave in America
J Blackstock, sup. on leave in America
Miss Sarah M De Line, supt. Zenana work in Bombay, W F M S
Madras District—A W Rudisill P E
Bangalore: Hindustani and Tamil Mission, J Lyon, B Peters
Richmond town, To be supplied
Bellary, J H Garden
Chadarghat, G I Stone
Kanarese Mission: Goolburga, Raichoor and Kuppal, D O Ernsberger, one to be supplied
Hyderabad: Hindustani Mission, S. P Jacobs, Antone Dutt
Schools, To be supplied.
Madras, Blacktown, to be supplied
Tamil Mission, A H Baker
Vepery, A W Rudisill
Secunderabad, W F G Curties
R E Carter, sup. on leave in America
W Bowser, sup. on leave in America

NOTICES OF BOOKS AND REPORTS.

"*Forbidden Fruit for Young Men.*" By Major Seton Churchill. (Second notice). Our notice of this book has excited in many a desire to see it, and we hope that supplies may soon be received in Bombay. Speaking of the Benefits of Temptation, the author says:—

Hard does it seem to you, my brother, that you should be subject to so much temptation? Yes, terribly hard and you sometimes envy the very animals around you who are not so exposed. All real trials are hard to bear, but they have a purpose. They are all working towards "an exceeding weight of glory." In this trial, as in others, the best way to bear it is to aim at being able to say, "Thy will, not mine, be done." Remember, the temptation is sent in love. It is a part of the discipline of a loving Father who has high aims for you. He is training you for something better, something nobler and grander than that to which the animal can aspire. You need not begrudge the poor animal his freedom from temptation, as he will never know of anything higher. You, however, who are called to something far and away beyond your own conceptions, may well be content to suffer during the present time. The sooner your rebellious will submits, the sooner you acquiesce in the discipline, the sooner, even in this life, you may hope for release from the power of temptation. Fretting and rebelling can only add to your suffering, submission and the cultivation of the power of self-control is the only way to meet the trial of temptation.

The chapter on "the Moral Nature of Man," discusses happily the following objection: How can you reconcile it with the character of God as a Being of love, that he should have made us with natures capable of sinning? A God of love wants love in his creatures, but without free agency there can be nothing worthy the name of love. The chapter on "Self-Control" begins with this paragraph:—

There is a very false idea in existence, that the only difference between those who are leading a pure life and those who are more or less the slaves of their animal instincts is, that while the former are not tempted at all, or are at all events not very strongly tempted, the latter are the unfortunate victims of deep-seated passions, so strong as to be absolutely beyond their control. Now were this the case it would stand to reason that while the one class would humanly speaking, deserve no merit for leading a pure life, the other could not possibly incur any blame for sins of impurity. This is a form of fatalism by no means uncommon among a certain class of easy-going indolent natures, which have not sufficient force of character to enable them to maintain a conflict with besetting sin. In daily life we find an almost exact parallel. No sooner does a merchant make a colossal fortune, or a soldier rise to great eminence, or a statesman attain distinction, than the many who have failed to acquire the same position, at once cry out about his luck or good fortune,—minimising as far as possible the credit he justly deserves, and at the same time seeking to screen their own failure, on the ground that they as individuals cannot be blamed for not having a stroke of good luck, as they call it, allotted to them.

The chapter "True to Nature" deals with a very common and very serious error. Very striking and very telling is the chapter on "the Accumulative Power of Sin." Passing over much that is valuable, we come to a statement in ch. xi. that "there are more prostitutes in England than there are English soldiers serving throughout the whole of our vast Empire," followed by the following remarks:—

The mere accident of numbers is not, however, the only point of comparison between the two

armies. Long before the principle of short service was applied to the British army, it had been applied to the ever-increasing army of prostitutes, and that not by any Act of Parliament, but by the stern laws of outraged nature. The brave defenders of our country enlist for a time, do their duty, and then pass back again into the ranks of the working-men of England, often covered with honour and glory, generally looked up to in their home circles as the narrators of interesting anecdotes of distant countries. Whatever may be said to the contrary, it is undeniable that the great bulk of men who pass through the ranks of the army, return to their homes the better for the discipline to which they have submitted. But how strangely sad the contrast that exists when we turn to consider the other army. The youngest and prettiest are too often the recruits tempted to enlist by the fair promises and bright hopes held out by some foul seducer. The most lovely flowers are plucked too often before they are fully blown, made use of for a time, but soon cast on one side to be trampled under foot in the social mire and filth. The luckless victims of deceitful villainy are despised not only by their own sisters, but by the very men who have wronged them. Considering how quickly an immoral life tells on the constitution, and how early the poor victims die, it is appalling to think at what a fearful rapidity the process of enlisting must be carried on to keep up the army of vice. The public has little or no conception of the enormous number who die before they have completed six years of service —rather should it be termed the bondage of slavery.

God forbid that we or our readers should leave any opportunity of testifying against such a moral Maelstrom as this, unimproved. "To him that knoweth to do good and doeth it not, to him it is sin." And silence here means acquiescence.

In the great majority of cases it is the man who takes the initiative in ruining the girl. One writer has well put it :—

"A country cottage set about with trees,
Hemmed in with flowers and lulled with hum of bees;
A village maiden, silly, thoughtless, wild,
And beautiful—a petted, only child;
A heartless villain compassing her fall:
Seduction, ruin—there, you have it all.
He basely lied, such scoundrels ever do;
She loved him, fled with him, and thought him true,
Sick of his toy, and wearying of her love,
He threw her from him, like a worn-out glove."

But human nature is so arranged that one ruined woman has her revenge in being able to drag down with her far more male victims than one. Woman in her natural state has the power of attracting man, but she also possesses a greater measure of natural virtue than the opposite sex, and this is nature's protection to enable her to resist the advances of men impelled by her attractive power. Once, however, let this natural virtue be pierced through by some foul villain, and the whole of the opposite sex is exposed to danger from her presence, as long as that attractive power lasts. Solomon, who had a good deal of experience of women, said: "She also lieth in wait as for a prey, and *increaseth the transgressors among men*"—(Prov. xxiii. 28). "As a jewel of gold in a swine's snout, so is a fair (or attractive) woman which is without discretion"—(Prov. xi. 32). Not only does a fallen woman pander to the animal passions of the male sex when sought for by them, but nature's retribution demands a penalty on the guilty sex which usually takes the initiative in seduction. She "increaseth the transgressors among men" by exciting them to evil, the very sight of an attractive, immoral woman having a bad effect on them. Well might Solomon say, "She hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death" (Prov. vii. 26); and again, "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there: and that her guests are in the depth of hell"—(Prov. ix. 18).

Evangelistic Work in connection with Medical Missions. By H. Martyn Clark, M. B. Umritsar. Dr. Clark is a Medical Missionary of the C. M. S. He is of opinion that Evangelistic labour is not only an aspect of Medical Mission work, but should be its aim and object. "Heal the sick and say unto them, the Kingdom of God is come nigh unto you." Strict fidelity to this command would require that every evangelistic company should have at least one healer among them, either a Medical Missionary or one supernaturally empowered. Dr. Clark would have no "playing at Medical Missionary." In this work the noblest of sciences is brought to bear on the greatest of all objects, the salvation of the soul. "Inadequate support" has hindered the full development of Evangelistic work in connection with Medical Missions. In consequence of this, the missionary becomes engrossed with his medical duties, neglecting the Evangelistic. Very special attention should be paid to the villages. In connection with the Amritsar Medical Mission, the following statistics are given: Dispensaries, 4; Chr. Assistants, 8; Students being trained, 3; Operations, 1,027; New Patients, 21,589; average daily attendance, 171; Baptisms, 7.

Rajmarg. Feb. Contents: Editor's Table; Sermon by the Editor; Justification and Regeneration, by S. P. Jacobs; The Power of a Holy Life; Filled with the Holy Ghost; Christian Perfection.

We are favoured with the following: Minutes of the Woman's Foreign Missionary Society, N. India; Science Lectures, edited by B. B. Nagarkar; Bible Society's Reporter.

INTERNATIONAL BIBLE STUDY.

Feb. 27.—*Gen.* 19: 15-26.—*G. T. Gen.* 19: 17.
See last Guardian.

March 6.—*Gen.* 22: 1-14.—*G.T. Gen* 22:8.

As Abraham was to be the father of believers, it was fitting that his faith should be of a very pronounced character. By faith he had cut himself loose from kinsmen and countrymen and gone forth with nothing but the word of God to guide him. His faith was tried by the long years in which he waited, even in his old age, for the fulfilment of the promise of a son. Now his faith was to be subjected to the severest test of which it is possible to conceive. God will give him a command so stern, so ruthless, that it will seem all but impossible to reconcile it with the idea of a just and loving God, or to reconcile it with the promise of an ample posterity given by God to Abraham. His son Isaac was perhaps 15 years of age, and inexpressibly dear to his parents, not only for his own admirable qualities, but because of the great destinies that centered in him.

God tempted Abraham; (proved him, R. V.) *i. e.* he tested him. "Take now thy son, thine only one, thy Isaac, whom thou lovest, and on a certain mountain of Moriah, offer him up a burnt offering to me." Could this be a message from God? Do not evil spirits sometimes assume the form of an angel of light? Does this sound like the voice of God, the God of Abraham? That precious gift which God had bestowed on Abraham after so many years of expectancy, does he now require him to cast it away? No, he does not require him to cast it away. To give it to God is not to cast it away. God is the life-giver; and Abraham is bidden to offer up his son to the Life-giver. Where shall his son be safe, if not with God? The faith of Abraham triumphs. He listens to no such suggestion as that the voice is that of a Syrian Moloch. God has commanded, and this suffices. Abraham arms his heart with two things: the promise of God and the command of God; the promise of an immense posterity through Isaac, the command to offer up Isaac. He would not for a moment relax that hold upon God, which he obtained by the promise; and he proceeds to obey the command, knowing that God is able to raise Isaac from the dead.

If Abraham had been casting about for some means of escaping the necessity of offering up his son, he would have let the two servants go with him to the place of sacrifice. But they would never have allowed him to lift the knife upon his son.

On the third day, leaving his two young men with the ass at the foot of the Mount, he ascended the mountain with his son and with the wood. This Mt. Moriah was doubtless the place where, 1850 years later, God surrendered *his* well-beloved Son to death for us all, and raised him from the dead to give life to a world dead in trespasses and sins.

"And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand and a knife; and they went both of them together."

We note the careful preparation made by Abraham. He might have said to himself, we can doubtless find wood on the spot. No, he would leave no loop-hole for contingencies; he took wood, fire, a knife. The father and son went up the mountain side by side. The son thought the preparations were not altogether perfect; a lamb was wanting. His father replied, God will provide himself a lamb for a burnt-offering.

"And they came to the place which God had told him of." God had perhaps shown it to him in a dream or vision. He knew not the reasons for choosing this place, but he knew that God had chosen it. He proceeded to rear the altar, with stones that he found there, and placed the wood upon it, and then bound his son Isaac and placed him *on the altar.* This was surprising to Isaac, who seems, however, to have made no resistance. Isaac had faith in his father, even as Abraham had in his Father; he was sure that his father would not do any thing wrong, however mysterious the transaction might appear to him. Holding his beloved son down, Abraham lifts the knife for the purpose of plunging it in his breast. The responsibility was not with him, but with the One who had commanded him, who has the power of life and death as regards all

men. But, as we have said, he could not have obeyed this command, if he had not hidden in his heart the promise. "He accounted that God was able to raise him up from the dead."

Then the angel of the Lord called to him out of heaven, Abraham, Abraham! He stands and listens and is told to do nothing to Isaac; "for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

They who have not faith in God, cannot understand this narrative, and there is little use in trying to make them understand it. Faith vindicates itself to faith, not to unbelief.

We see that consecration implies faith. There must be unswerving confidence in God, in his wisdom and goodness; then the command to surrender what is dearest to us, will be recognised as authoritative. When we know God in the Crucified One, it will be impossible for us to shut the door of our heart against any expression of his will.

The greateat honour that God can put upon us is to test our faith, and give it the opportunity of uttering itself in acts or privations or sufferings. Blessed is the man that endureth temptation.

Abraham looked, and lo! a ram caught in the thicket by his horns. He offered the ram in the place of his son. And Jehovah-Jireh, the Lord will provide (fore see) became the name of the place. May our faith give names to places.

Except a man forsake all he hath, he cannot be my disciple, cannot belong to the seed of Abraham.

The Bombay Guardian.

SATURDAY, FEBRUARY 26, 1887.

WHO HATH EARS TO HEAR.

When our Lord, at the beginning of his ministry, in the synagogue of Nazareth, wished to explain and authenticate his mission, he based his remarks not on some prophesy that spoke of the Gospel as for all men, but on a passage that limited its scope to the poor, the broken-hearted, the oppressed and distressed, to those who had a sense of need, a desire for consolation, who had tried existing things and found them unsatisfying. In making the application he selects two instances from the Old Testament of prophets who had gifts for men that were not claimed until far off Gentiles came for them. The question arises, whether the modern missionary should not specially direct his attention to those in the community who have a sense of need, who have met with disappointments, to whom society turns the cold shoulder, rather than to those who are filled with the riches, honours, learning, comforts of this life. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The Gospel is not a Gospel, not glad tidings, for those who are engrossed with this life, who are filled or hope to be filled with the things of this world. But in every community there are those who have failed in the race of life, who have fallen by the way, who have been made to feel that they are of little account in society, who are poorly fed on the crumbs that fall from the table of the commonwealth. These are they whom our Lord had in his mind when he said, "Come unto me, all ye that labour and are heavy-laden, and I will give you rest. Whosoever thirsteth, let him come unto me and drink."

Is it not the fact that the missionary goes forth to preach with the idea that he has specially to do with those who are armed in defence of their own systems, and that the only successful path is through the ranks of these zealous advocates of false religions? Does he not conceive himself as especially called to do battle with men of keen intellects and strong convictions on the side of error? But the Gospel is good news; and if in a community there is a class more likely to receive the glad tidings than other classes are, should the message not be specially directed to them? We are indeed commanded to preach the Gospel to every creature. But how *reach* every creature? Perhaps the better way would be to address ourselves in the first instance to those who are most eager to hear the good news, best prepared by their circumstances to recognize it as good news, to the poor, the broken-hearted, the disappointed, to those who are not so closely welded to the body corporate as others are.

Who are they that have been most ready to embrace the Gospel in this land? Not the Brahmins, not those whose vested interests are all in Hinduism, not the learned, the noble, the wealthy, the honoured. Some of these have indeed embraced Christianity, but they are as drops of the bucket compared with the community at large. But by far the largest accessions have been from the low castes or outcastes, from those classes who have the smallest share in the good things of this life. To them the Gospel has seemed like good tidings. They were more ready to receive the Bible account of men's sinfulness and dependence on divine grace. The learned, the well-to-do, the honoured, the rich, repudiate the imputation of sinfulness and moral ruin. The success of the Gospel depends upon conviction of sin; where there is the greatest repugnance to this, there is the least receptivity for the Gospel.

But does not this mean the passing by of the great body of people constituting society? Have we any right to reject them? No, and we do not reject them. The way we have indicated, though indirect, is really the most effective way of bringing the Gospel to bear upon them.

When we speak of preaching the Gospel to the poor, we mean the unadulterated, undiminished Gospel, so that they shall find in Christ wisdom, righteousness, sanctification and redemption. They receive not only forgiveness of sin, but power to keep from sinning, and such attestation from on high, as shall convince men that God is with them. God takes the weak things of the world to confound the mighty. When they shall walk before men in the power of a blameless life, with invincible joy and peace, with utterance that none can gainsay or resist, the wise of this world will begin to see that the Gospel is the power of God and the wisdom of God unto salvation. And in this way, more effectually than any other, all classes will come to recognize the Gospel as the divine method of saving men.

LECTURE ON THE OLIVE AS MENTIONED IN THE BIBLE.

(Continued from our last.)

The olive tree bears its blossoms early in the Spring and these flowers are very liable to be injured by the wind and cold, as we find in Job 15th chapter 33 verse when Eliphez speaks of the wicked men, "He shall cast off his flowers as the olive." The locust and other insects also were very ready to injure the tree, as is said in Amos 4th chapter and 9th verse, "When your gardens and your vineyards, and your fig-trees, and your *olive* trees increased the palmer-worm (that is the locust) devoured them." So that we can easily understand how, as it is expressed in the book of the prophet Habakkuk 3rd chapter 17th verse, "The labour of the olive tree shall fail." In many years, however, the fruit was produced and ripened, forming small brown berries or rather drupes like long black plums on the branches and these are even now gathered by spreading sheets below the tree and striking down the ripe fruit with a stick as we read in Deuteronomy 24th chapter 20th verse, "When thou beatest thine olive tree thou shalt not go over the boughs again, it shall be for the stranger, the fatherless and the widow." And apparently those fruits that were left were obtained by shaking the tree violently as we read in Isaiah 24th chapter and 13th verse, "When thus it shall be in the midst of the land among the people there shall be as the shaking of an olive tree and as the gleaning when the vintage is done." That is, a small remnant is left. The olive fruit was often eaten ripe, or else after being pickled; its flavour is peculiar and only liked by those accustomed to it; but it was principally used for preparing oil, as it is still. This in ancient times was done by men treading on the fruit heaped up in stone vats called fats from the oil produced. Thus we read in Micah 6th chapter 15th verse, "Thou shalt tread the olives but thou shalt not anoint thyself with the oil," and in Deuteronomy 33rd chapter 24th verse it is said of Asher, "He shall dip his foot in oil." In Joel 22nd chapter 24th verse it is also written, "The fats shall overflow with wine and oil." Evidently the last two verses refer to the great abundance of oil that shall be obtained if the people obey the law.

The oil so made is remarkable for its clearness and sweetness. At present the fruits are first roughly crushed by millstones into pulp and then put into bags and compressed by screws. The oil forms $\frac{3}{4}$ of the weight of the fruit and is received into vats and called Virgin oil. The rest is then mixed with water and again compressed to obtain the 2nd quality of oil. Olive oil is pale-yellow in colour with a faint agreeable smell and pleasant soft taste. It consists of about $\frac{1}{3}$ of its weight of a solid fat called palmetine, and $\frac{2}{3}$ of a liquid oil, called olive. It is believed that about 33 millions gallons of olive oil worth 80 millions of rupees are produced every year in Italy.

Olive oil is used 1st as an article of food instead of butter, as it does not become rancid easily; 2nd, for burning in lamps as in the parable of the 10 virgins—Matthew 25th chapter 3rd and following verses—the oil used was apparently olive oil. Also in Exodus 25th chapter 6th verse as oil for the light. It was employed for smoothing and anointing the hair and the skin as in Psalms 23rd verse 5th, "Thou anointest my head with oil," and in Saint Matthew 6th chapter 17th verse, "But thou when thou fastest anoint thy head." The oil was used at coronations or installations of high officers; thus we find in 1st Samuel 10th chapter 1st verse, "Samuel poured a vial of oil on the head of Saul as a token that the Lord had anointed him to be Captain over his inheritance," and afterwards in the 16th chapter 13th verse, "That Samuel took the phial of

oil and anointed David." Similarly with Solomon 1st Book of Kings 1st chapter 39th verse, "And Zadok the priest took a horn of oil out of the tabernacle and anointed Solomon." Aaron was similiarly anointed with olive oil as high-priest; as we read in Exodus 29th chapter and 7th verse, "Then thou shalt take the anointing oil and pour it upon his head," and in the 26th verse, "And thou shalt take of the blood that is upon the altar and of the anointing oil and sprinkle it upon Aaron and upon his garments and upon his sons and upon their garments."

But olive oil was also largely used in the service of the sanctuary, not only as a light in the lamps of the golden candlesticks but also to burn with the sacrifices; this we find in the description of the meat-offerings in Leviticus 2nd chapter and 1st verse, "He shall pour oil upon it." And further on the meat-offering is described as unleavened cakes of fine flour mingled with oil, And again in the offering of first fruits in the 15th verse of the same chapter oil was ordered to be put on the ears of corn. This addition of oil besides adding to the value of the offering would render it more ready to burn, and this addition is not ordered to be used to any offering of the flesh of animals, but in place of it the fat is to be burnt and this melts and becomes oil in the fire. But on all occasions in which loaves of bread or flour or ears of corn were offered oil was added. The wood of the olive tree too was often employed especially for work requiring delicate carving. Thus in 1st Kings 6th chapter and 23rd verse we read, "And within the oracle he made two cherubims of olive tree;" and in the 31st and 32nd verse, "The windows also were of olive tree and he carved upon them cherubims and palm trees and open flowers. The wood of the olive is very fine grained and at the same time easily cut.

Besides its uses the olive tree was much admired by the Jews for its beauty; thus in Hosea 14th chapter 6th verse we read this, "His beauty shall be as the olive tree;" and in Psalm 52, 8th verse, "I am like a green olive tree in the house of God." And in Psalm 128th 3rd verse, "Thy children like olive plants round about thy table:" this is often misquoted as olive branches instead of plants as in the prayer-book, but it clearly refers to young people growing up around us fresh and vigorous and though not producing fruit at present yet giving good promise of it for the future. The admiration that the Jews had of the beauty of the olive is further shown in Jeremiah 11th chapter 16th verse, "And the Lord called thy name a green olive tree, fair and of goodly fruit;" though this verse goes on to say, "With the noise of a great branch he hath kindled fire upon it and the branches are broken." The branches of the olive were employed in making the booths in which the people lived during the feast of tabernacle, as we find in Nehemiah 8th chapter 15th verse, "Go forth into the mount and fetch olive branches to make booths."

Thus the olive tree was not only employed in the service of the tabernacle and temple but was also of great service to man, and if we could succeed in cultivating the tree in India it would be a great benefit to the country.

But lastly as the olive tree is mentioned in the first book of the Old Testament so also it is spoken of in the last one; for in the Book of Revelations we read in the 11th chapter and 4th verse of the olive, "These are the two olive trees and the two candlesticks standing before the God of the earth." This is spoken of the two witnesses and the reason why they are compared to two olive trees is seen by comparing this passage with Zechariah 4th chapter and 11th verse and follows, "Then answered I and said unto him, what are these two olive trees upon the right side of the candlestick and upon the left side thereof. And I answered again and said unto him, What be these two olive branches which through the two golden pypes empty the golden oil out of themselves? And he answered me again and said, Knowest thou not what these be? And I said, No my Lord. Then said I these are the two anointed ones that stand by the Lord of the whole earth."

Here we clearly understand that the witnesses of God are likened to olive trees since these produce the oil necessary to give light to the earth.

And thus we find that the olive tree is mentioned throughout the Bible from the first to the last book as affording nutriment and light to men and honour to God and thus well deserves our attention.

E. B. Brown, M.D.

Lahore.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Mr. Guardian,—We are just now mourning over the death of a dear brother in Christ, Mr. Bandujee Bapujee, who departed this life on Sabbath the 13th instant, suffering from Asthma, of a chronic nature; his constitution was gradually being undermined, till at last it succumbed to an ordinary kind of fever brought on through cold. Mr. Bandujee was a veteran among the native Christians of Poona though his Christian career dates from 1876 or thereabouts when he was received into the visible pale of the Christian church by the rite of baptism. As far as my information goes, this was, I think, the first fruit of the Christian church from the Bene-Israel community in Western India.* I don't think I will be overrating the character of our dear brother when I say, that, as a father in his home, or as a member, and an office-bearer in the Church of Christ his Christian conduct was throughout consistent and exemplary.

Mr. Bandujee received his early education in Dr. Wilson's school in Bombay, where he got his first impressions of Christianity. But these impressions were not very deep. He was yet glorying in his Jewish ancestry like Paul the apostle before he was brought to the feet of Jesus. But the seed had been sown, though the ground was yet untilled. It is very pleasant to think of the individuals who were under God the means of conversion of this brother. It was one Major Gibourne, an officer in the army, and whose daughter is the author of religious books of some note, that first wafted the breeze of his Christian influence and thus set the spark in flame. He also read the book called "The Watchman's Voice," published by the Bombay Tract Society. He was now quite convinced of the claims of Christ. He had difficulties in his way *e.g.*, whether his wife and children would follow his footsteps or not, but all these solved themselves after he had taken the decisive step. All this was in answer to his earnest prayers.

Ever since my appointment to the Pastorate at Poona, I came into very close relationship with this brother. To talk with him on religious subjects was a delight to me. He moved among us as a living epistle, and often would I direct the attention of offending members of the congregation to the chaste conduct that he exemplified in his life. For the conversion of his brethren according to the flesh he laboured both in season and out of season.

His end was peace. There was a calmness and composure about him in his last illness which was quite marked. He was leaning on the bosom of his Saviour. To a brother he said a little before he breathed his last, "It is now day-break." Yes, so it really was. After committing his dear ones to the care of his heavenly Father, he was borne to the regions of eternal bliss, whither his Saviour was beckoning him to come. May the God of all consolation comfort the hearts of the bereaved.

I am,
Yours in Christ,
D. G. Malhar.

The "Educated Native Ministry:" A Reply.

Sir,—What Mr. H. Goloknath of Lahore says in his rather vague letter of two columns in the *Guardian* of 12th February, might have been more clearly and lucidly stated in a few lines. This question of "loaves and fishes" for the Native 'padri' has smouldered and burst forth betimes, ever since it was started by a self-constituted Bengali agitator, four or five years ago in the *Witness* and *Guardian* (?) under the heading of the "Mission Scapegoats' Food." They might have settled this question for themselves easily and without noise by simply looking it full in the face from every possible standpoint after setting aside their prejudices. But the Bengali gentleman alluded to set aside the authority of Christ, who said "Seek the kingdom of heaven first and all these things will be added unto you;" and appealed to *history*, where he reads that it was *money* which brought "*honour*" to the work, and *not* the *men* by their *faith* and *obedience*. Every tree is known by its fruits, and I will give this gentleman *three* or at most *five* years, to see the fruit of his agitating and spreading discontent among his immature brethren. Our Master in one of his discourses advises his hearers *not* to seek the places of "*honour*," but to wait till he who is *best fitted* to judge says, "Friend, go up higher." Mr. G. seems to think that his Chatterjeas and Sheshadris have conferred a great honour on those who have been instrumental in converting and employing them, by condescending to do their work, although they themselves are only clay in the hands of the potter. Methinks the Bible says in "sundry places" ("search the Scriptures," John v 39) that it is an honour of which we are *all* wholly unworthy, that we are allowed even the smallest share of work in the Master's vineyard. See Ephesians II 8 and 9. The native apostles whom he names can speak for themselves better than any one else can and can tell him on which side the *gratitude* should lie. A personal interview would be the best. We all know that Hindus and Mahomedans from the richest to the poorest support their religions, more or less, according to their means, and so do all foreigners. Shall native Christians, who by God's grace have been made somewhat better, lag behind, and instead of setting an example, let their unconverted countrymen set *them* an example? Were the apostles "*educated* and *respectable*" (in the conventional sense) and did they ever try to live *above* the level of those to whom they went to minister? Were they not fishermen, a publican, a tent-maker, their Master himself being *a carpenter, who worked for their living* whenever possible? True they occasionally received money (without the asking) but money was only a *means to an end*: a man's individuality was more—far more. Now who is it that needs mission money more, is it native Christians who have been trained and educated in the best sense, and being put on their legs are able to walk and leap, or is it the poor and helpless, the maimed, lame, halt, blind, *widows, orphans* and *cripples, &c.* Should they not do for others what others

* Our correspondent is under a wrong impression.—Ed. *B. G.*

have done for them? But mission funds were contributed for those who need them *most*. The case of foreign missionaries in no way alters the case of natives. The foreigners are strangers in a strange land, and must be supported by their own people: the natives, being in their own country and among their own people, can go everywhere and do everything, which foreigners cannot, though the S. A. are, not very successfully, attempting what many native Christians will not, but should. True there are a sufficiently large number of foreign ministers to attract attention, who, mostly without knowing it, are dreadful stumbling-blocks, as I know to my cost. These, let us hope, the public and the societies will remove and put in their right places as soon as possible. But let us hear what the Psalmist says and "put no confidence in man." I wish I could have had a personal interview with Mr. G. and then I think he would not mistake the spirit in which I write. I may as well inform him that I am not a missionary, but a Government servant who has travelled over the greater part of Northern India and seen almost all the missions. I conclude by hoping he will not miss the article which begins at the end of page 106 of the *Guardian*. It is a far better reply than mine.

A. HALL,

Camp Dohad, 14th Feb., 1887.

DEAR SIR,—If the readers of the *Guardian* will send any of their home or illustrated papers to the Seamen's Rest, after they have read them, I shall be very thankful. Our sailors need something to read when in Port, and when they leave Bombay we try to make up a parcel of good and pure literature for them to read on the passage home. If twelve of your readers will send us one paper each week, I should be thankful. Any cast-off clothing will also be thankfully received. Trusting this appeal will meet with a ready response.

I am, yours sincerely,

B. M.

PETITION TO PARLIAMENT.

DEAR BROTHER,—Please allow me to say that the Petition against the C. D. Act in India, is still in circulation. Those first signed will be sent to England, and others will follow later on, so that all will be useful.

All classes are uniting in this important appeal. A good supply of Petition papers are still available, and I shall gladly send them to any who may apply.

W. J. GLADWIN.

(Address.) Tardeo, Bombay.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-30 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

A REQUEST.

THE Central Conference of the Methodist Episcopal Conferences in India voted, Feb 19, 1887, its advice that persons should not come from America expecting to be employed in our work, without appointment by Bishop Harris or the recommendation of the Woman's Foreign Missionary Society.

C. P. HARD,
Secretary.
(Address, Ajmere, Rajputana.)

THE SCRIPTURE UNION MEETING at the Lodge Girgaum, is unavoidably postponed till next Saturday, 6th March, on which day it will be held, (God willing,) at 5 o'clock and all the members are earnestly invited to come and bring others with them.

Epitome of News.

SATURDAY, FEBRUARY 19.

—Their Royal Highnesses the Duke and Duchess of Connaught yesterday afternoon distributed the prizes to the successful pupils of the Cathedral High School at the Town Hall in the presence of a large gathering.

—*Bombay Catholic Examiner*: The trial of the French Socialist Duval for the crimes of burglary, incendiarism and attempted murder proves in the clearest manner possible that these crimes are the logical result of the socialist propagandism and are nakedly defended as such. In his defence Duval made no attempt to deny the facts alleged against him, but altogether repudiated the charge of being a thief or of having tried to murder anybody. It was true, he said, that he had taken what was necessary to supply him with the means of subsistence, but this he was perfectly entitled to do by seizing upon superfluous wealth. If society does not, as it is bound to do, supply him with the means of living, he is perfectly justified in furnishing himself with the necessities of life by whatever means may be found most convenient. It was not, in his own opinion, a theft that he committed, but a restitution undertaken in the cause of humanity. He was no robber but an officer of justice who declares that all things belong to all men. In the same way he justified his attempt to kill the officer who tried to arrest him on the ground that every man is entitled to defend his personal liberty. His advocate though not agreeing with his client's view of the rights of men nevertheless eloquently urged extenuating circumstances on the ground of the sincerity of his convictions which prompted him to believe that he had a sacred mission to commit burglary and murder. The *Révolte*, the Anarchist organ, went much further than this and proclaimed and of course still proclaims Duval to be a hero and a martyr. Hence it may fairly be argued that these crimes may be justly regarded as springing directly from the principles of modern socialism.

MONDAY, FEBRUARY 21.

—*Times of India*; Poona: 233 prisoners have been released from Yerrowda Jail. The number includes 35 undergoing sentence of transportation for life. Kakoo Wadia and Britto are amongst those released. (Britto has *not* been released.)

—Proposals are now under consideration for the lighting of railway trains in India by electricity, the Secretary of State and the authorities in this country having both interested themselves in the matter. Experiments are likely to be shortly carried out, and it is to be hoped they will prove successful, for all travellers know what weary hours have to be passed after sunset when long journeys by rail are being made.

—*Times of India*; Jubilee treat to the School-children: "The work of demolition was soon completed, and then the children streamed into the open, where sports of sorts were provided for their delectation. In one part a number of whirligigs and merry-go-rounds were erected, and the demand here was greater than the supply; at another end native jugglers and native *Volpis* did their best to amuse. An Indian Blondin, who danced on the very reverse of a tight rope, took hugely. A number of Parsee girls formed into procession and marched through the grounds singing. The boys of the European schools got up races and tugs-of-war, Colonel Portman rewarding the victors with money. The girls got away by themselves, and indulged in such mild excitement as games of Sally Walker and faggots. A little before six o'clock their Excellencies Lord and Lady Reay arrived on the scene, a large number of children grouped round them at once, and the girls of the Sir Jamsetjee Jejeebhoy's Charitable Institution sang Mr. Kabrajee's adaptation of the National Anthem. A lad of the same school recited an adulatory poem in honour of the Queen-Empress, for whom three cheers were called immediately afterwards. A hearty response came from every corner of the oval. After this the Governor was cheered, and then Colonel Portman addressing the heads of the schools said, that a native gentleman of the city named Sewlal Motilal had very kindly deposited a sum of Rs. 3,000 in the Bank of Bombay for the purpose of coining a medal to celebrate this event. The medal would be called the Jubilee Medal, and would be distributed to every child present."

—*Independent*: The asteroid record of 1886 stands as follows:—

No. 254,	discovered by	Palisa,	March 31st;	13	mag.
,, 255,	,,	,,	,, April 2d;	13	,,
,, 256,	,,	,,	,, April 3d;	12	,,
,, 257,	,,	,,	,, April 5th;	13	,,
,, 258,	,,	,,	Luther, May 7th;	11	,,
,, 259,	,,	,,	Peters, June 28th;	11	,,
,, 260,	,,	,,	Palisa, Oct. 3d;	14	,,
,, 261,	,,	,,	Peters, Oct. 31st;	11	,,
,, 262,	,,	,,	Palisa, Nov. 3d;	12	,,
,, 263,	,,	,,	,, Nov. 3d;	13	,,
,, 264,	,,	,,	Peters, Dec. 22d;	11½	,,

Seven of the eleven are due to Palisa, of Vienna, who now stands far ahead of all rivals in this line of astronomical discovery, having fifty-seven to his credit; our American Peters is next with forty six, and the veteran Luther, of Düsseldorf, is third, with twenty-four.

TUESDAY, FEBRUARY 22.

—We understand that the Tramway Company on Jubilee day carried no fewer than 54,635 passengers.

—*Times of India*: We understand that the treat generously provided by the freight-brokers of Bombay to the "halt, the maimed, and the blind" of the city, the honour of the Jubilee, is to be given to-morrow afternoon, between the hours of four and six o'clock, in the Oval, the use of which has been kindly granted by Government for the purpose.

—*Nature* of the 27th ultimo announced the discovery of three comets. The Government

Astronomer at Madras has received telegraphic advice of the discovery in America on Jubilee day of a fourth.

—*The Epiphany:* "This select party of officers" says a pamphlet published in England, "convened at Mandalay in October, in their zeal for the proper organisation of their imported machinery of debauchery, went so far as to fix the tariff which *native* prostitutes under Government authorisation should receive, *viz*"— then follow the horrible details of prices.

Good God! native women, heathens perhaps, a Christian Government and a Christian soldiery in a newly conquered country A man baptised in the name of Christ and a woman, less guilty, who ought to hear from him, the Christian soldier, the name of Christ, the Christ of the white men, the white pure Christ! What a natural thought is it which Mr. Benjamin Scott, Chamberlain of London, suggests. We commend it as a Jubilee thought to our readers. He writes, "We are about to celebrate the Jubilee of our beloved Queen, whose court has been so singularly pure, and whose example has been so exceptionally exemplary. It is indeed painful to reflect that during the reign of such a sovereign, the Queen's servants have made such terrible advances in the direction of state encouragement and licensing of degrading vice, as are disclosed by the return moved for by Professor Stuart."

Ask a military Chaplain, he will tell you it is almost impossible to persuade the English soldier that there is any sin in fornication confined to what he calls the "allowed women." But all hope of a Jubilee repeal of this infamous system is precluded by the simple fact that it is carried on with good and innocent intention, however criminal in its working, of preventing the spread of disease. Governors, doctors, nay the distinguished officers at Mandalay whose very names are printed in England to be held up to the scorn and execration of the public, are probably pure-minded men, who imagine they are doing good. May God open their eyes! That is our first Jubilee prayer.

—*The Christian:* Mr. Douglas Russell in an exhaustive letter points out the errors taught by Swedenborg, to which we alluded on the 6th inst. Not only must we part with ten books of the Old Testament, Acts, and the Epistles of the New, but also, through the utter perversion of what remains, with all the truths most valued by the Christian Church, if we accept the statements of this "filthy dreamer," as Wesley styled him. The subtlety by which his tenets are now being propagated, under the titles of the "New Age Mission," the "New Church," &c., is shown by the following, from the pen of one of its advocates:—

I will now close with the words of John Wesley: "We may now burn all our books of Theology: God has sent us a teacher from heaven, and in the doctrines of Swedenborg we may learn all that is necessary for us to know."

Thus Wesley's words, *written satirically*, are taken from their connection, the note of exclamation (!) removed, to convey an impression exactly opposite to that originally intended.

The same: So far from Wesley endorsing the anti-Scriptural teachings of this false prophet, in a review of his last and largest book (see Wesley's Works, vol. xiii. pp 425-448), he characterises its contents as "blasphemy joined with consummate nonsense," comparing them with the insane ravings of Behmen (German Mystic of the sixteenth century); and, after quoting a number of solemn Scriptures concerning the future doom of the finally unbelieving, he concludes thus:—

Who illuminated Jacob Behmen or Baron Swedenborg flatly to contradict these things? It could not be the God of the holy Prophets, for He is always consistent with himself. Certainly it was the spirit of darkness. And, indeed, "the light which was in them was darkness," while they laboured to kill the never-dying worm, and to putout the unquenchable fire! And with what face can any that profess to believe the Bible give any countenance to these dreamers? that filthy dreamer (Swedenborg) in particular. O, my brethren, let none of you that fear God recommend such a writer any more, much less labour to make, the deadly poison palatable by sweetening it with all care! All his folly and nonsense we may excuse, but not his making God a liar; not his contradicting, in so open and flagrant a manner, the whole oracles of God. True, his tales are often exceeding lively and as entertaining as the tales of the fairies; but I dare not give up my Bible for them and I must give up one or the other. If the preceding extracts are from God, then the Bible is only a fable; but if "all Scriptures are given by inspiration of God," then let these dreams sink into the pit from whence they came.

Wakefield, May 9, 1782. JOHN WESLEY.

—*The Rock;* Feb. 4: A detachment of the Bermondsey branch of the Social Democratic Federation, headed by Mr. H. Quelch, the editor of *Justice*, and several of the most prominent local leaders, paid the third visit to the parish church in Bermondsey-street, of which the Rev. C. D. Lawrence is the Rector, and who, in consequence of his firmness in dealing with the Socialists in his capacity as chairman of the Bermondsey Vestry, has drawn upon himself a good deal of hostility, and still has the rectory daily guarded by the police. The party, numbering between twenty and thirty, took their seats in the centre of the church, and two of their number exhibited copies of *Justice*. The behaviour, however, was much more noisy than on either of the previous occasions, the allusions in the prayers to the Royal Family being met with loud hissing, and the reading of the eighth commandment with a specially noticeable chorus of "Hear, hear." The Rev. C. D. Lawrence preached from the words, "What shall it profit a man if he gain the whole world and lose his own soul." Upon leaving the church the more noisy of the Socialists were informed that their brawling in church would no longer be permitted, and that legal proceedings were to be taken against them. The party then made their way into Bermondsey-square, and mounting a gravel heap hoisted their banner and held a meeting, under the presidency of a Mr. Boorman.

There was a large gathering of the unemployed and Socialists in the Broadway, Deptford, where they were addressed by Mr. Alsford, who announced that it had been determined to have a church parade at St. John's Church. Headed by Messrs. Alsford and Elliott, the men, many of them smoking short pipes, marched to St. John's Lewisham High-road, the congregation of which consists of the middle and wealthy classes. The unemployed were provided with seats under the gallery, and made no attempt at a disturbance, except hissing at the mention of the Queen and Prince of Wales in the Litany. The sermon was preached by the Vicar, the Rev. Evelyn J. Hone, from the words, "Let every soul be subject unto the higher powers." There was no interruption. After the service the unemployed marched back to the Broadway, where Mr. Alsford again addressed them, as did also Mr. Elliott, the latter remarking that that was the first time he remembered going to church, and he was so pleased with it that he intended to go again next Sunday, and hoped as many as possible would go with him.

Police-court proceedings have been instituted against some of the Socialist leaders for brawling.

WEDNESDAY, FEBRUARY 23.

—*Overland Mail;* Feb. 4: Mr. John Murray has just published in an attractive volume, "The Rise of the British Power in the East," by the late Mountstuart Elphinstone, a work which the author of "The History of India" had left in manuscript, nearly completed. His biographer, Sir E. Colebrooke, has edited the book with much care, and added a chapter with the view of completing Elphinstone's graphic relation of the struggle with the French for supremacy in India.

—The Queen of the Belgians heard by telephone recently in her Palace at Brussels an entire act of "Faust," then being performed at the Paris Opera; and on Feb. 2 the king had a conversation with M. Grevy at the Elysée. Telephone communication has thus become practicable between Paris and Brussels.

A Cairo telegram of Feb. 3 states that Mr. H. M. Stanley had left with eighty blacks, who will be chiefly useful as a guarantee to Emin Pasha's blacks that the expedition is for their relief The probable effect will be that larger numbers than are expected will be anxious to return Mr. Stanley's total force will include about 1,200 men. He expects no opposition, and considers his force ample to resist any possible attack. Dr. Parke, of the Army Medical Department, will accompany the expedition.

—*Times of India*: G. O'Brien Carroll who was on the 19th August last sentenced by Mr Dosabhoy Framjee to six months' rigorous imprisonment on a charge of criminal assault, was yesterday on the expiration of his term of imprisonment brought before the court, and was now called upon to execute a bond and to furnish two sureties for keeping the peace as ordered by the court. Mr. Little appeared for the prosecution and Mr. Pearse appeared for the accused. Mr. Pearse renewed his application that Carroll might be liberated in his own recognisance as he was unable to offer securities on the terms of the original order. Mr Little objected to the application, contending that the accused while undergoing imprisonment was flogged in the jail for writing a letter to the same lady and that this was quite sufficient to show that he was not insane. If he was insane then it would not be safe to set him at large in his own recognisance without furnishing sufficient sureties. The court considered that sufficient cause had not been shown for cancelling the order made on the 19th August. The accused was therefore ordered to be detained in prison until the period of twelve months expires, or until within such period the accused gives the required sureties to the court.

—Same: According to the census of 1881 there were in India (British and native), 353,713 followers of the Church of England, 18,825 members of the Church of Scotland, and about 135,000 members of other Protestants, or roughly speaking, 506,000 Protestants. But, according to the Madras Catholic Directory, there are no less than 1,356,037 Catholics in British and native India, including the French and Portuguese settlements. The figures in the Madras Directory are slightly in excess of those given in the census report of four years before, but it is at all events safe to say that there are twice as many Catholics here as there are Protestants, and Sir W. W. Hunter tells us that their numbers are steadily *increasing*.

—An interesting feature of the Jubilee celebrations at Delhi on the 16th inst. was a zenana meeting, which was attended by some 400 native ladies. A number of European ladies, including several missionaries, were also present. A grand-daughter of the King of Delhi read an illuminated address to the Queen which was heard in great silence. *Purdah* was strictly observed; all gates and doors being closed except one for entrance. A silver pendant in the form of a V. I. was given to each native lady. Afterwards there was a magic-lantern display.

—*Bombay Gazette:* A social meeting for the establishment of the Bombay Young Women's Christian Association was held last evening at the Young Men's Christian Association Rooms, Apollo Bunder, Dr. D. Macdonald presiding. The meeting was opened with the singing of a hymn and prayer by the Rev. J. Forgan. In the absence of Miss Rich, the honorary secretary to the Young Women's Christian Association, the chairman read the draft constitution and trust rules of the association, which were unanimously approved and adopted. The Rev. Mr. Forgan then read a statement of accounts showing that the total sum realised by the bazaar held in the Town Hall amounted to Rs. 5,368, which, with subscriptions and the amount realised by the bazaar up-country and from interest &c., left a balance in hand up to date of Rs. 7,758. It was then resolved unanimously that Miss Rich be elected the honorary secretary of the association *pro tem.* After an intermission of twenty minutes for refreshments, several short addresses were delivered. Several excellent songs, with pianoforte accompaniment, were sung by Miss Waller, Mrs. Hare, Miss Macdonald, Mr. F. J. Clark, Mr. Geo Watson, and Mr. H. E. Harrington, all of which were deservedly received with applause. The proceedings terminated with prayer.

—*Christian:* The *Ceylon Observer* of December 15 has a leading article warmly condemning the conduct of the Governor, Sir Arthur Gordon, who, with the Government, would seem to be pursuing an anti-Christian policy. Not only has recognition and aid been afforded to Buddhism and its professors by the vote of public money for dagobas, but the Governor is charged with "summoning an array of Buddhist priests to a public levée, and of giving them a position and recognition far above that accorded to Christian ministers." We are glad to see that our contemporary has made sa faithful a stand against such conduct, and that it calls upon the Bishop of Colombo and the heads of the different branches of the Christian Church and missions, to memorialise the Queen on the subject.

Thursday, February 24.

—*Times of India* on the Election in Germany: There has seldom or never been an election of such mighty import to every country in Europe, for on the result hangs to a considerable extent the issue of peace or war. If the Government are victorious, the addition to the German Army, which the Chancellor and war Minister have declared to be absolutely necessary in view of the increasing armaments of France, will be quietly made. But this may prove the last straw to break ths camel's back and arouse the people to the conviction that their military burdens are intolerable. Already they are beginning to put the question, which is the lesser evil, war and its immediate horrors, or this everlasting state of armed preparedness and grinding taxation to maintain it.

—Same: In the new American mail service contracts there is one point of very great importance to the Empire at large. Provision is made that in future the mail vessels are to be constructed in accordance with Admiralty designs, and, in consideration of this, the companies owing them are to receive an annual subvention. The ships thus become directly attached to the Navy, and, being not only the fastest vessels afloat but having been also built specially with the view to their being requisitioned in time of war, they should prove an invaluable auxiliary fleet.

—The Str. *Cathay*, with English Mails, left Aden for Bombay, Tuesday, 5 p. m.

—A home paper hears that a concession is about to be granted by the Persian Government to a British Company for the establishment of a line of steamers on the Kiroon River which runs into the Persian Gulf from the north. This river is navigable for a distance of about 150 miles from its mouth opposite Bushire.

—At the High Court yesterday Mr. Justice West and Mr. Justice Birdwood declined to entertain the application of Vishnu Govind Pâtankar, an inamdar of the village of Chirle in the Panwell taluka, that the hearing of the charge of intimidation brought against him in connection with the Temperance movement in the Kulaba district might be transferred from the court of Mr. Drew, first class magistrate at Panwell, to some other district. The court thought that there was no ground for the applicant's belief that he would not have a fair trial at Panwell owing to the prejudice which he alleged existed amongst officials against those engaged in the temperance movement.

—*Indian Messenger:* The National Vigilance Association of England is doing excellent work in the way of preventing the corruption of girls by bringing offenders to justice, and also of helping to protect girls in various other ways. The report of the Executive Committee, presented to the annual meeting of the Association in November last, records a good deal of very useful work indeed, and we rejoice to see the success of organisations like these, which labour to throw more and more obstacles in the way of human depravity, and to protect the innocent from the wily arts of the wicked. No work can be more truly religious than that of saving the pure from the blighting touch of sin and of compelling the wicked to restrain their beastly appetites.

—*Chr. Witness:* Letter from Bishop Taylor; *Liverpool, Jan.* 5: Our steamer is to be ninety feet long, sixteen wide, five and a half hold, to draw two feet of water; two cabins 16x8; bathroom, galley, capstan, to work by steam, electric lights, hose and nozzle to be run by steam, for many purposes, among others to put to flight, if need be, a fleet of attacking canoes. Neither dogs nor men can stand before such a shot of water. We shall have, also, a saw-mill, and separate steam-engine to run it, to saw wood when in transit, and to saw plank when at rest. The whole thing is wonderfully complete in arrangement, and to be delivered, in man-loads, in Liverpool, April 18, to be shipped on steamship *Nubia*, with our new recruits for the Kassai, April 20, to pick me up (D. V.) at Cape Palmas, May 8.

In response to my letter informing the people here, published in *The Christian*, of London, about $2,000 has been sent in for the steamer; and my old friend, Mrs. Henry Reid, just returned from Tasmania, will give for the steamer £500—nearly $2,500. So it pays to advertise, though we never solicit anything, as you know. If the people were omniscient, we would not have to report our work and its needs at all.

—The Rev. G. M. Cobban, writing to the *Eastern Star*, says: You have already published statistics to show the position occupied by the Christian community in South India with reference to Education, statistics which show that they are the best educated section of the population at the present time. Permit me briefly to place before your readers a few figures based likewise upon official statistics, which show that in reverence for law and order, and in respect for the property and rights of others, the Native Christian community of South India occupy the highest place. According to statistics, in the city of Madras in 1885, there was

Out of every	447	Hindus	1 Criminal.
Out of every	728	Musulmans	1 Criminal.
Out of every	2,506	Christians	1 Criminal.

For the whole of the Madras Presidency the Criminal statistics for 1884 give the following result:—

62 Criminals in every hundred thousand Musulmans.
49 Criminals in every hundred thousand Hindus.
16 Criminals in every hundred thousand Christians.

I may here mention that according to this ratio, if the entire population of the Madras Presidency were to become Christians we should have annually at least ten thousand fewer criminals than we now have. I need not remind your readers of the injury done to society, of the disgrace brought upon multitudes, by this great army of criminals; nor of the cost to government and the taxes which they necessitate; these things are known to all. From these statistics, it will be seen that merely viewed as a social force working for the maintenance of law and order in India, no man need look askance at Christianity.

—Gossner Mission.—We learn that the fiftieth anniversary of this mission has just been held. It was begun to the Kohls of Central India by a Roman Catholic priest who became converted to the truths of Protestantism; after his death the work was continued by a committee, and the churches now include forty thousand Christians and a training college for native pastors.

Friday, February 25.

—Deaths last week, 400.

—*Jam-i-Jamshed:* Of the fifty mills working in Bombay, six belong to and are under the management of Sir Dinshaw Manockjee Petit. The aggregate capital of the fifty mills is Rs. 4,73,00,815, while the total capital of Sir Dinshaw's six mills comes to Rs. 81,74,000. The aggregate spindle power of all the Bombay mills is Rs. 13,88,773 spindles, of which 2,46,192 are worked in Sir Dinshaw's mills. Last year the Bombay mills used 1,95,577 candies of cotton, while Sir Dinshaw's mills used 36,789 candies. The mill hands employed by the fifty mills number 44,111 persons, of whom 9,053 mill hands are employed in the six mills managed by Sir Dinshaw.

Selections.

THE NEW THEOLOGY, SO-CALLED.

Rev. J. Alfred Faulkner, B. D.

One of the most significant movements in modern religious thought is that which is generally styled the New Theology, and which has recently received great prominence from the stirring debate in the meeting of the American Board of Foreign Missions at Des Moines and from the legal action of the visitors of the Andover Theological Seminary against certain of its professors. From this it might be supposed that the movement finds its head and front at that theological school. This supposition is not altogether unfounded, so far as America is concerned, though it were a great mistake to think that the Andover Seminary confines this influential theological revival. Many of the greatest and most evangelical of the theologians of the continent, both living and dead, including Julius Muller, Martensen, Dorner, Neander and Nitzsch, many English and Scottish writers, including Thirlwall, the brothers Hare, Birks, Taid, Maurice, Kingsley, Farrar, Tulloch, the preachers of the *Scottish Sermons*, McLeod, Campbell, Young (author of *Christ in History*) and Pope, —all men standing high in the church and whose general orthodoxy has never been questioned, and ministers and writers innumerable in America, have been or are all in more or less sympathy with this movement. It is one of the many streams which have sent their liberalizing and enriching influences over the fields of modern christendom and can be appreciated only as we consider it in this aspect. The revolt from the old Calvinism has been very widespread, and the return to the study of the life and teachings of Christ, and the exposition of Christian doctrine from him as a starting point rather than from that of the dogmas of past ages, has characterized many writers in all the Protestant churches within the last twenty-five years. That our readers may understand something about this

movement, especially as it appears in this country, let us give some of its features.

In the first place this theology is distinctively a Christian theology; that is, it aims to make Christ the center and head of all its doctrines. In its doctrine of the Incarnation it emphasizes the eternal purpose of God in Christ to redeem and uplift humanity; that the assumption of human nature was not an accident in the history of the ages, but the normal method by which God should seek to realize himself in humanity; the expression of the self-communicative love of God the Father, the incarnation being but one of the many expressions of God's fatherhood, man's sonship and the ideal human nature which God wished to see. Christ becomes the Son of man, the center of humanity and the representative of every human being in God.

In the atonement God seeks to reconcile the world to himself in Christ. Christ brings God to man by the laying down of his life, which was necessary on account of human sin, and makes the race capable of repenting and believing. Christ is a new, divine power in the race to turn it from sin unto God. "The race is other to God than could be without Christ, and God is other to the race than he could be without Christ. That is Christ is the Mediator between God and man. Starting from the human side we may say that God is the reconciled God, the forgiving God, because man in Christ, seeing God as he is and sin as it is, is the penitent man, the believing man, the Christian man. Or reversing the order and advancing to the ultimate fact that redemption originates with Lod, we may say that man is the penitent and obedient man because God in Christ is the reconciling and forgiving God." (*Progressive Orthodoxy*, p. 60.) In a certain sense this atonement was made from the start. "Humanity with Christ in it is propitiated to the divine thought from all eternity."

The work of the Holy Ghost depends upon the work of Christ. His offices for man depend upon sin and redemption. He testifies of Christ. He and Christ are associated in salvation. "As the coming of Christ involved the gift of the Spirit, even to the disclosure of his personality, the designation of his offices and the assurance of his abiding presence in the world, so the gift of the Spirit seems to us to pre-suppose the new facts, the new relationships, the new motives, which centre around the person of Christ"—(p. 123.) The Spirit works also toward Christ in the reconstruction of character.

The Holy Scriptures contain the record of the revelation of God in Christ. This gives their them unique quality and their value. They are the supreme authority for men because they embody the Gospel of the Son of God. Christ is the heart of the Scriptures. They are they which testify of him. "The Bible is the representation in writing of God's historical revelation of himself to man, which has come immediately from that revelation as it passed through its successive stages. We see the revealing and redeeming purpose of God most strikingly manifested in the fact that the unique events in which he disclosed himself have left as their products documents which bear their immediate impress. In the Scripture themselves regarded as sacred compositions, in their unparalleled moral and religious power and beauty, we recognize the out-going of that inspired life which is the special medium of his revelation. In the living unity into which their contents, so rich in variety, blend we recognize the reflection of that redeeming purpose which underlies and shapes all the events of which they bear record. That the principle of that unity is Jesus Christ, that Scripture is felt to be whole in that its teachings blend in showing him in his historical relations and spiritual function, we regard as the reflection of God's purpose to make this the anthropic Person the center of the divine revelation to man"—(p. 233). This is one of the most admirable and finely balanced statements of the power and place and value of Scripture ever written and it deserves to be carefully studied. All mechanical theories of inspiration vanish before research and the science of Biblical criticism.

On the subject of the Last Things this theology still keeps true to its Christian standpoint. It does not vary in its representations from the traditional ideas, except that it places Christ at the centre both of this world and the unseen, and claims that he must be the Saviour of all who are finally saved: that as all men finally must be brought before him in judgment so they must be brought before him as their Redeemer and Lord to be either accepted or rejected. It thus makes place, not for a second probation, not for a post-mortem probation in itself consider, but for a Christian probation, which must in the case of some necessarily take in a greater length of time than this life affords. As Christ is the only name of salvation the theology in question holds that that name must be proclaimed to every man who is finally saved; for how can they believe on him of whom they have not heard? Inasmuch as thousands do not know that name it follows that Christ must be made known to them in the intermediate state. The destinies of mankind wait for decision until the judgment day, and inasmuch as that judgment is a Christian judgment it must deal with every man according to his relations with Christ.

It should be said that many who sympathize with this general theological movement otherwise explain the difficulties which lie about the darkness of the future state, or speaking more exactly, they refuse to explain these difficulties by saying that we are ignorant of God's method with the heathen dead and can safely leave them in his merciful hands.

It will be seen then that the new theology, so-called, a few salient features of which have been brought forward, is not a new theology; it denies no orthodox doctrine, it makes no breach upon the Catholic creeds of the church; all the well-understood principles of Christianity it holds tenaciously. Presbyterians like Professors Brown, Bruce and Briggs, Episcopalians like Professor Allen, Dean Plumptre, Methodists like Dr. Pope and Bishop Foster, Congregationalists like Drs. Spaulding, Merriman and Daryea, and Baptists like Drs. Gould, Fox and Toy may sympathize with this modern movement, either in one or all its aspects, and yet remain true to the doctrines of their own church. It is not so much a new theology as it is a new return to the pre-Calvinistic conception of Christianity: not a new theology but a new emphasis, being a firm holding to Jesus Christ as the morn and rule and centre and governing force in all the departments of Christian doctrine.

It is not the object of this article to defend this movement, but simply to state a few facts regarding it.— (*N. Chr. Advocate.*)

[We extract the above for the information of our readers, without committing ourselves to it:—Ed. *B. G.*]

A PURE HEART.

TAULER.—1340.

A PURE heart is more precious in the sight of God, than aught else on earth.

A pure heart is a fair, fitly-adorned chamber, the dwelling of the Holy Ghost, a golden temple of the God-head.

A pure heart is the throne of the Supreme Judge; the seat and secret chamber of the Holy Trinity; a lamb bearing the Eternal Light; a secret council chamber of the Divine Persons; a treasury of divine riches; a storehouse of divine sweetness; a panoply of eternal wisdom; a cell of divine solitude; a reward of all the life and suffering of Christ.

A pure heart is a tabernacle of the Holy Father; a bride of Christ; a friend of the Holy Ghost; a delight to the eyes of all saints; a cause of joy to the heavenly hosts; a brother of all good men; a terror to the adversary; a victory and conquess over all temptation; a weapon against all assaults; a reservoir of divine benefits; a treasury of all virtue; an example to all men; a restoration of all that has ever been lost.

A pure heart finds its whole and only satisfaction in God; which relishes and desires nothing but God; whose intents are ever occupied with God; to which all that is not of God is strange and jarring; which keeps itself as far as possible from all unworthy images, and joys, and griefs, and all outward cares, and anxieties, and makes all these work together for good: for to the pure all things are pure, and to the gentle is nothing bitter. Amen.—(*Christian Witness*)

Miscellany.

—*Evangelical Christendom; Paris:* The Evangelical Alliance meetings in Lyons were followed and surrounded with peculiar blessing; from sixty to eighty new converts of the McAll popular meetings were present. They were ignorant of a personal Saviour, and of personal salvation, on the previous anniversary. "I am changed, changed," said one of them still more recently—a Roman Catholic woman; "I no longer swear at my children, nor get ill-tempered; I work happy from morning till night; I no more need go to confess to the priest, for when temptation comes, I cry to my God, and He strengthens me against evil. Bless Him for it! I shall now be a model wife and mother, and bring all mine to the Saviour! And she is not the only one who has held on to the straight path rejoicingly. We find here, as elsewhere, that converts take very much the tone of their evangelists. If these are bright, sunny-lived, genial men and women, those brought to Jesus by their means will be bright and genial, and, of course, bring others attractively to the same goal. The successful and congenial evangelist who has lately been visiting these meetings, with continual blessings following him (Pastor E. Vernier), writes of his own family, all brought into the Lord's fold—last year two of his nephews were added—(one member was wanting—a young man of eighteen, in a commercial house in Lyons): "Blessed be God! He has just given himself up to his Saviour after three days of soul anguish. To bring him to a decision, God used Miss Booth, who was holding in Lyons meetings blessed for a great number of souls."

I never could have believed [said he] that people were so happy in the Lord's service. What joy! My dear mother had given me a New Testament when I left home. For months it had lain at the bottom of my trunk, but now it never leaves me. Praised be the Lord! M. Vernier works as an evangelist, as did his venerated father before him; he is independent of any church, and goes where the Lord leads him. He is now in the west of France, called, among others, by a young invalid Christian girl, entirely isolated from Christian society, who wrote that she was "fairly wretched when thinking of perishing souls around her but beyond her reach." From Valence, where Christian people are "awakening to the duty and blessing of uniting to seek the conversion of sinners who, in truth, belong to no church at all, but are under the yoke of Satan," he went to Roanne—where the Free Church pastor had called a meeting—and encouraged the group lately formed for the Mission Interieure. At Montalucon, the Lord's presence was powerfully felt in a meeting. Six meetings among

the Evangelical Society's stations in the Haute Vienne seemed to brighten up the members and revive their love of souls. At Neuville-le-Poitou, sinners came to Jesus with tears of contrition, and Christians buckled to their armour once more. At Rouille (Vienne), he was rejoiced by the testimony of many young men gained to the Gospel within the last three months, and whose only ambition just now is to publish the glad tidings to others. Passing through Niart, five Christian brethren joined him, two of whom were recent converts. "Insensibly," he says, "our compartment in the train became a meeting, each one giving his experience. The surrounding travellers seemed deeply touched; their conscience seemed to speak." Christmas was spent at Montcoutant, where the little church is revived, and thirsting for souls. A young military man, brought in by a pious comrade, renounced his sins, turned to the Saviour, and received peace. In truth, those who live in the Light of life carry Christ within, and commend Him to all around. Elie Vernier is not the only genuine Frenchman of this stamp thank God! But, oh! for hundreds more of like spirit, who can feel themselves as much at home when addressing the public or calling brethren to holiness from a Salvationist platform as from a church pulpit, from a mountain side as in a railway train. These are the true Evangelical Alliance men France needs.

The serious falling-off in finances in Mr. McAll's Missions to the working men, in 1886, calls for earnest attention. A day was spent in united prayer, and a circular sent round. The Protestant ladies are organizing a bazaar to raise the necessary sum. It does not, indeed, seem the time for relinquishing missionary stations, but it has to be done.

That the spread of corrupt thought through low novels and blasphemous papers and pictures, is immense, and that children get hold of them and become precocious in evil, is certain. The city of Paris hires the Odeon Theatre this season, and, as a great boon, gives free tickets to girls and boys of the communal schools to pass their Thursday afternoons, with their schoolmaster, at the play. And these theatricals are anything but what a lad or a lass should witness. "What did you see there?" asked a teacher of one of her scholars on her return. "Madame, I saw what was very improper!" was the intensely disgusted reply. The fact is that, through these plays children are initiated into vice, and into scorn of religion. In addition to this, Thursday is the day devoted by law to religious instruction. In some parishes the Roman Catholic clergy devote other days to catechizing the children, who miss morning or afternoon school for the purpose, and the city authorities are considering how to put a stop to this priestly violation of rule. The school battalions for instructing lads in soldiery are an acknowledged failure, and are being relinquished. In the country, things are not carried with quite such a high hand, and the general feeling is that, in the name of common sense, this state of things must come to an end. The Minister, M. Goblet, has set his face against the grand desideratum of the red-hot municipality of Paris—viz, a central mairie, with a mayor of Paris, instead of twenty mayors of equal authority. It would be too great a stride towards the tyranny of the Commune. There is a stern reaction increasingly felt against this current of evil, and sterling books come from the press independently of Protestant influence. The Inspector-General of Primary Instruction has brought out lately "Education at Port Royal," forming one of Hachette's (the publishers) collection of works on the education of children. The Jansenist "petites écoles" were stopped after fifteen years (1646) of brilliant success, but the high tone and talent of the teachers, the reforms introduced, the methods employed, and the class-books still extant, throw a halo around the conception of Saint Cyran. It is gratifying to find De Sacy, Nicole, Lancelot, Arnauld, and the other worthies, brought prominently forward. Nor are we surprised that the *odium theologicum* still burns hot against these men, and that the works of thirty-three Jansenist authors have been recently, by priestly authority, doomed to destruction.

—*The Central Christian Advocate:* How soon the first companies of Christian believers loss in some measure their earliest characteristic, may be inferred by the admonition of Paul that they should not "neglect the assembling of themselves together, as the manner of some is." The living faith in Christ, begotten of the outpouring of the Holy Spirit, bound the disciples together in such a bond as the world had never seen. It was a fellowship that took the definite form of an all-comprehensive mutual helpfulness, a true brotherhood of spiritual and earthly interests. Such a society could not be perpetuated as a mere ecclesiastical organization. Its existence depended on spiritual activity, singleness of purpose, and the actual association of believers. If the Church of to-day could make the world believe that it is a real brotherhood, with unity of interest in its practical workings, that it was first of all a fellowship of the saints, it might subdue society in a century. And the world does not believe in the existence of this ideal Christianity—that which men are seeking after—because it is not to be found in the Church, except in out-of-the-way places. The next development of Christianity among us, if we may judge by the signs of the times, will be to restore the brotherhood and fellowship of the Church of the first century. All that is needed is a larger measure of the spirit of Christ.

—Rev. Wm. M. Johnston: Earnestness means the following out of a plan which is thought to be good. That man is in earnest who has a work to do and rises and does it, and he is not in earnest who trifles with the work, its seasons, or its plans. Every age, every town has its triflers—un-earnest men and women who never do anything. They may attempt a hundred things, but they finish none; worst of all, in their life-building they trifle most. They are seen amongst those who are trusting to anything in this world for their chief good. Men who delight in their prosperity and say to their souls, "Soul, thou hast much goods laid up for many years;" men who have approached the surface of religious life, reclining on the world's sand of outward things, and fancying themselves secure. They are found chiefly in ages like ours, when religion is fashionable and flourishing, when it is associated with art and empire. These men come to the house of God, they possibly attend at His Table, they occasionally read their Bibles, and not unfrequently say their prayers. They subscribe small sums out of large means, and they are philanthropists when philanthropy demands no sacrifice. They are satisfied with themselves; they have now their reward, and there is none left for the future. Christ says of such a life, "You are building on the sand."

—Doing good and being good. The man who fails to fulfil his mission to others, fails to find the end and meaning of his own life; cease to *do* good and you will soon cease to *be* good, and will make shipwreck of your personal hope. The Jews were God's witnesses of this. Instead of making all nations love them and seek to walk in the light of their life as a people, they managed to make all nations hate and persecute them—with a hatred, moreover, that deepened with the ages, and at length wrought their utter ruin. You may say that this was the inevitable result of the position of a godly people in the midst of a heathen world. At first it might be so, but not permanently. Christianity has won its way, first to toleration, then to honour—Judaism never did; and yet the peoples around were far from indisposed to receive its impressions. Joseph won his way at once an Memphis, Daniel at Babylon. And Joseph atd Daniel had nothing but what Judaism, had. They were Jews to the heart's core, and the history of their missionary work stands in everlasting record to shame their countrymen, and to justify the ways of God, when "the wind bound up the self-centered and exclusive people in her wings," and bore them into a far captivity, where, unless they were prepared to renounce their nationality, they must bear witness for God, whether they would or no.—J. Baldwin Brown.

—*Christian Worker:* Paul compares the Congregation to a human body composed of living members, every one of which has its own peculiar function. Christ has something for the poorest and humblest member to do, which nobody else can do.

—A boy went once to camp-meeting. While his mother was putting him to bed one night, he heard a great noise in the next tent. "What is that, mother?" "It is a man praying, my son, and I should jndge by the way he prays that he wanted to be wholly the Lord's." "Why don't he then?" Sure enough. We hear people say they want to be wholly the Lord's. Well, why not? They can if they will. People do what they want to do. There is no one who is determined at all hazards to be wholly for God, who can miss the way. Settle it at all hazards that you will go in, and the Holy Spirit will lead you in.

TELEGRAPHIC NEWS.

London, Feb. 17th: Great satisfaction is expressed by the English Press at the rejoicing in India over the Queen's Jubilee, and at the enthusiasm displayed by the natives of all classes. The *Times*, in a leading article, says that the Imperial Institute remains as the only one really representing a national object for commemorating her Majesty's Jubilee.

St. Petersburg, 17th: It is semi-officially stated here that Russia is passive as regards the Bulgarian question, the Franco-German complications demanding the greatest caution.

London, 18th: In the House of Commons last night, the Speaker ruled that any discussion on the packing of juries in Dublin would be out of order. On the motion of Mr. W. H. Smith precedence to the rules of procedure was adopted, and finally the address in reply to the Royal Speech was voted, notwithstanding the opposition of the Paruellites and after *cloture* had twice to be enforced by immense majorities. The Earl of Dunraven in the Lords explained that he tendered his resignation because he insisted on economy in the Estimates, and disagreed with coercion in Ireland, preferring a wide local autonomy. The state of disorder in Ireland and the resistance of authority are daily on the increase. The Right Rev. Dr. T. W. Croke, the Roman Catholic Archbishop of Cashel and Emly, has written a letter in which he advises the Irish people to refuse to pay taxes. A parcel of dynamite with a lighted fuse attached was yesterday found outside the window of a magistrate at Kildysort. A catastrophe was averted by the fuse being put out before an explosion took place.—The directors of the Suez Canal Company announce that from the 1st March steamers carrying the electric light will be allowed to pass the Canal at night. The Nagpore Railway, with a capital of three millions, will be launched by Rothschild.

Berlin, 19th: The latest bulletins respecting the Emperor William's health state that his Majesty is much better.

Buda Pesth, 19th: The Hungarian Parliament have unanimously voted a special military credit.

London, 20*th*: Mr. J. Slagg, Gladstonian Liberal, has been elected member for Burnley by a majority of 545 votes over Mr. Thursby, the Conservative candidate. The result of the polling was 5,026 votes for Slagg and 4,481 for Thursby.—France and Russia are making their adhesion to the abolition of *Corvée* in Egypt dependent on certain conditions which are unacceptable.—The Egyptian Government with the assent of England has arranged to pay labourers.

Constantinople, 20*th*: The Porte is striving to bring about a compromise in regard to Bulgaria and has made fresh proposals of a conciliatory nature to the Bulgarian Delegates who have referred to Sophia for orders.—Sir William White, the British, and Baron de Calice, the Austrian, Ambassador here have urged upon the Delegates the necessity for tact and moderation in their negotiations.

Zanzibar, 20*th*: The Portuguese have occupied Tungi and seized a steamer belonging to the Sultan of Zanzibar laden with munitions of war.

Ottawa, 20*th*: A mixed Commission will be appointed to settle the Fisheries dispute.

London, 21*st*; *Evening*: Government will try by firm execution of the ordinary law to defer taking measures for the amendment of Criminal Law until the Estimates and Procedure have been pnssed.—In the House of Commons, Sir James Fergusson, replying to a question, said the proposals made by Sir H. Drummond Wolff to the Porte did not involve our withdrawal from Egypt, while there was any fear of Egypt being unable to defend herself. The British Government, he added, had never renounced their right to protect Egypt from external and internal disorders.—The impression formed that Belgium would be the model for future plans in respect to Egypt was devoid of foundation.

Constantinople, 21*st*: Ahmed Muktar Pasha, the Turkish Special Commissioner in Egypt, has telegraphed his disapproval of the proposals made by Sir H. Drummond Wolff in regard to Egypt.—The Palace as well as the Porte are also adverse to the proposals.

London, 22*nd*: In the House of Commons last night Mr. W. H. Smith introduced the proposed Rules for the Reform of Procedure.—Mr. Gladstone made a speech in which he deprecated the introduction of party spirit in the discussion, but, he said, the proposal submitted were wholly inadequate.—Mr. Parnell said the sole effect of the measure would be to limit the rights of minorities.

Berlin, 22*nd*: The returns of the German elections up to the present show that the Government has been defeated in Berlin where two Socialists have been returned. Three Socialists have also been returned for Hamburg. The Socialists have gained ground everywhere.—The latest returns show that 221 members have been elected. The Government so far has a majority of 69.—The Socialists and Radicals lost heavily in the Provinces.—The Government have been everywhere defeated in the Province of Alsace.

Zanzibar, 22*nd*: Mr. Stanley arrived here to-day.

London, 23*rd*: In a speech made by Mr. Goschen at a banquet at the St. George's Club last night, he urged all parties to combine and support the Government in the present crisis.

Paris, 23*rd*: Severe shocks of earthquake took place at six o'clock this morning in the South of France. The shocks were especially severe at Cannes, Nice and Mentone. Several houses at Nice collapsed, and a panic seized on the population. The visitors are hastily leaving the place.

"*Nice*, 23*rd*: The shocks of earthquake have extended from the south of France to Northern Italy. Great damage has been done to property on the Riviera, and many hundreds of lives are reported to have been lost. A few casualties have taken place in Nice.

Ottawa, 23*rd*: The Canadian elections have resulted in a Government majority of forty-five.—Nova Scotia returned Unionists.

Berlin, 23*rd*: The Reichstag has been summoned to meet on the 3rd March.

Rome, 23*rd*: The Ministerial crisis continues here. Signor Depretis has failed in his endeavours to form a new Cabinet.

London, 24*th*: Yesterday's earthquake in Italy proves to have been an immense disaster. Several villages have been completely destroyed and fifteen hundred lives are known to have been lost.—Prince Alexander of Bulgaria is seriously ill with an attack of typhoid fever and is at present insensible.—Messrs. Rothschild have issued the prospects of the Bengal-Nagpur Railway with a capital of three millions sterling, bearing interest at the rate of 4 per cent. per annum.

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of *Zillingdorf*, in Lower Austria lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed n my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that he had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could nos help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup."

MARIA HAAS.

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"December 26th, 1883.

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"Pro. Edwin Eastwood, J. B."

PASSENGERS SAILED

Per Str. *Britannia*, 21:

For Liverpool—Rev W Burgess, Mrs Burgess, Miss Burgess, Master Burgess and infant, Miss Hay, Major E C Money, Capt F Powell, Mrs Swaine and infant, Mrs Smythe, Miss Smythe, Miss Smythe, Miss Smythe, Master Smythe and infant

Per P. and O. Str. *Malwa*, 22:

For London—Mr and Mrs Glover, Miss Glover, Col and Mrs Stanley Bird, Miss Bird, Miss Proper, Mr H Dewhurst, Mr J S Dewdurst, Mr Talbot, Mr Tinsley, Mrs Kelly and infant, Mr Agelssto, Mr Roney Dougall, Mrs H Bayley, Mr Hamilton, Mr J H Henderson, Mr Dunn, Mr J T Greaves, Mr Ward, Mr J O Sullivan, Mr H W Gostling, and Mr H Gladstone, M P

For Brindisi—Mr F D Parker, Mr and Mrs J H Douglas, Mr Price, Mr and Mrs W L Thomas, Mr T Hindmarsh, Mr J H Gray, Mr J D Tiletson, Mr Marck Phillips, Miss Marck Phillips, Mrs Hillyar, Mr Palmer, Mr McDaniel, Mr Chapman, Mr Thom, Mr Anderson, Mr John Lowe, Mr and Mrs G Rae, Mr Keep, Miss Keep, Mr Dunlop, Mr and Mrs R Murray, and Mr P J Mehta

For Venice—Miss Rainy, Mr E Rochussen, Rev J W Adams, Mr and Mrs Miller, Mr Brittain, Mr Clark, and Mr C Elliott

For Suez—Mr and Mrs Stainton, and Mr Le Grand Cannon

Per Str. *Singapore*, 20:

For Aden—Miss Ross and Mr Leggett

For Suez—General Keatinge and Mrs Keatinge

For Genoa—Mr and Mrs Follet, two Misses Follet, Mrs Davision and child, Mrs Pemberton, Rev A W Grafton, Rev R Stothert, Mrs and Miss Stothert, Col and Mrs Fisher, Col A J D Hawes, Mr Pleninger, Mr Richardson and Bryans, Dr F T Misquita, Drs M A Reis and Lima, Miss Clay, Mr and Mrs A F Nogueira, Mr T Gagliardi, Mr A Consolo, Surgeon-Major W N Keeper, and S S Jones

PASSENGERS ARRIVED

Per Str. *Victoria*, 20:

From Liverpool—Capt A Atkinson Mrs Atkinson and infant Mdme La Marquise de Bourbel and three children Miss Biggs Mr Hume Balfour Mrs Balfour Rev A Baumann Mrs Baumann and child Miss Baumann Major Peuryhs Evans Mrs Evans Mrs Lamb Miss Emma Lamb Miss Minnie Lamb Master Jos Lamb Miss Clara Lamb Miss Larpent Mr Ralph Malcomson Mr J Hamilton Martin Mrs Martin Col J W O'Dowda Col H G Saunders B S C Mrs Saunders and child Miss Saunders Miss Mary Saunders Mrs G R Shakespeare and two children Miss Shakespeare and Mr T F Walker

Per P and O Str *Assam*, 22:

From Venice—Mr Dadabhoy

From Brindisi—Mr C B Prichard Mr and Mrs Bourdillon Dr Cromble Major H F Howard Mr H Vane D Sewell Col Broome Mr L G Dunbar Mr J H Richy Mr and Mrs Podler Miss Schmidt Miss Van Overbeke Mr J W Lees Mr C D Petersen Mr H F Mathews and Mr Cuthbertson

From London—Mr and Mrs Gerrard Baron Benticke Mr J H Merriman Miss Slaughter Mr R MacDonald Mr Meveile Mr Mahomed Ally Mr Herzig Mr W Wikie Mrs Carruthers and child Mrs Gilchrist and Rev E and Mrs Irous and five children

From Port Said—Miss Bretche

Domestic Occurrences.

DEATHS.

MACFARLANE—Feb. 15th, at Darjeeling, the Rev. W. Macfarlane, M. A., Senior Missionary of the Church of Scotland in India.

TUCKER—February 20th, at the Marine Lines Station, Bombay, Mrs. Tucker, the wife of Commissioner Tucker, of the Salvation Army.

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OPINION OF THE PRESS.

THE Bombay Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to paper, printing and illustrations, and the literary matter is interesting and useful.—*Bombay Gazette.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the publication for the present year. The work contains a great deal of useful and interesting information with reference not only to Missionary and other religious organisations but of secular affairs, and we have no doubt it will be highy appreciated by the public. A eature of the work is illustrations of sacred scenes such as the Lake of Galilee, Bethany, Balshazzar's Banquet, the Mound of Jericho, and Mount Hermon There are also engravings of other kinds, such for instance as the Portrait of Lord Dufferin, the representation of the great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from the cursury inspection, carefully revised.—*Times of India.*

The Bombay Christian Almanack.—We have received from the Bombay Tract and Book Society a copy of the above publication for the current year. The contents Scientific, Biographical, Religious, &c., convey a variety of useful and interesting information carefully selected, and the illustrations are executed with the utmost neatness.—*Advocate of India.*

The Bombay Christian Almanack.—We are in receipt of the new issue of this annual, and congratulate those who labour in preparing it and the excellent appearance it makes; it is a very attractive volume worthy to lie in anybody's drawing-room table or Merchant's desk. The pictures are mostly new and very plea-ing; there is an excellent article by Mr. Alexander, Secretary Bombay Tract and Book Society on the Spectroscope and Solar Physics presenting briefly and perspicuously the results of recent solar investigations. We notice the information concerning religious associations in Calcutta and Madras as a new feature, enabling us to see at a glance how much greater the Missionary forces in these cities are than in Bombay the largest of the three. There are some Biographical articles, a good deal of religious matter, and the usual variety of information looked for in a publication like this.—*Bombay Guardian.*

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AMONGST the best and cheapest of the various works which the post conveys, at this season, to all who can spare half-a-rupee for its purchase is the Bombay Christian Almanack (1887), published by the Bombay Tract and Book Society, and extensively and beautifully illustrated—a credit from cover to cover to the "Caxton Printing Works," Bombay. The B. C. Almanack does not aspire by any means to compete in any respect with the *Times of India* Calendar and Directory, though the information it furnishes is as fully satisfactory as any that could be compressed within its comparatively modest limits. The Almanack, though not so ambitious as the larger and fuller compilations emanating from our energetic and enterprising Bombay Press, ought to find an honoured place on every drawing-room table, which it largely must, from its extensive popularity, already ornament. The Bombay Tract and Book Society have quite earned the best thanks of the communities they have so liberally obliged with the most generous measure of the latest available political &c., and local miscellaneous information, in the neatest and most entertainingly compendious and comprehensive form. The extracts, which occupy a considerable portion of the Almanack's pages, have, we are assured, and we readily believe the statement, been carefully selected; while a number of articles have been specially written for the publication. As a *multum in-parvo*, locally *sui generis*, we have not in our experience had the fortune to come across a neater and more complete Almanack, so far as this Presidency principally is concerned; and such of our readers as have not already invested in, and enquired for themselves into the great merits of, this modest publication will, we are sure, agree with us on even a cursory inspection of its pages, that its value has not been at all over-estimated.

One of the three biographical sketches is that of Cornelia, the Mother of the liberal-minded Gracchi, who perished in their attempt at what was denounced as revolution. "Among the famous women," we read, of the Roman Republic, the name of Cornelia may be placed first. She was of noble descent, and became the wife of Titus Gracchus, a prominent personage in those stirring times. Tradition affirms that the house was once assailed by two serpents and the augur declared that, if the male serpent was allowed to escape and the other killed, Cornelia would die before her husband; but, if the female serpent escaped and the male were killed, the husband would die first. Without hesitating the affectionate husband told the augurs to put fortune on the side of his wife, and, strange to say, the prophecy came true. Left with twelve little children, she devoted herself to their upbringing with a devotion and wisdom which won her universal esteem. Uniting the severe virtues of the old Roman matrons with the knowledge and refinement which then began among the higher classes in Rome, and her sons, who afterwards attained to fame as the strenuous advocates of the rights of the poor, received an excellent intellectual and moral training. Cornelia rejected every offer of marriage, even refusing the hand of Ptolemy, King of Egypt. "The buried ashes," says Valerius Maximus, "of her husband seemed to lie so cold at her heart that the splendour of a diadem and all the pomp of a rich kingdom were not able to warm it, so as to make it capable of receiving the impression of a new love." In the cut presented by the Almanack before us, we have preserved to us the story, now familiar as a household world, how, when on a visit, a friend displayed, with ostentatious pride, her jewellery; when Cornelia, calling her two sons to her side, presented them as *her* precious jewels. After the death of these two sons, who fell in defence of 'the claims of the poor,' she retired to Misenum, and there drew constantly a great company of men of letters and high social position, charming them with the story of her sons' struggles, and astonishing them; as, without betraying any emotion she told of their violent death. "They were ignorant," says Plutarch, "how much an excellent temper and good education can exalt the soul above fortune and enable it to triumph over sorrow."—*Daily Telegraph and Deccan Herald.*

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